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Editorial

Christmas Bells

BELLS have become the voice through which people of all tongues express their joy, their sorrow, their aspirations, and a voice by which a nation or the orld may be aroused or summoned. Did not the earth rly resound with the sweet music of its myriad bells on ovember 11, 1918, when the message of peace came? Yet no has not heard the solemn tolling of the bells as hearts ve been bowed in sorrow at the passing of a great soul? uly as one has so well said: "Bells have rung in historical events, enriched literature, colored romances, inired architecture, struck terror to the superstitious, or ven consolation. They have rejoiced with the rejoicing, ourned with the grieving, chanted with the praying of all tions."

There is a bewitching magic about the music of bells. To e it becomes, as to the ancient monk, a summons to ing thy praises, Lord." To others it is a reminder of lden memories—school days, wedding days, the beloved urch, youth, home, and countless joyous occasions, not ast among them those of the Christmas season. Long ter their strange melody has died away the lasting mesge of bells may be heard in the hearts of men and become dynamic force in molding the manner of living.

What message will the Christmas bells ring out to the eople of the earth this year? May it be ours to make them ound again that summons so sorely needed in our perlexed and troubled day—the message old, yet new—

"Peace and goodwill, goodwill and peace,
Peace and goodwill to all mankind."

There Was a Child

THERE was a child went forth every day and the first object he looked upon, that object he became and that object became part of him for the day, or a ertain part of the day, or for many years, or stretching ycles of years."

In these words Mr. Edward Yeomans states in *Progresive Education* the inner essence of all true Christian eduation. It is a point of view that many of us in this acred calling miss.

Such a point of view as this turns our attention from he external forms of program making to the inner exeriences that expand and enrich life. Too many of us re content with the smooth moving of the mechanics of system. We are concerned about lighting and seating nd getting each class into its proper location with its umber attached and the class books in their right places nd the offerings all collected at the proper time. These luttering necessities are so many and our system for hanling them is so awkward that they consume our time and nought. When they are all attended to, we draw a long reath of contentment that all has gone well.

But underneath, what has hapepned?

In the midst of our manifold and mysterious mechanisms a child went forth that Sunday morning, a dozen children, a thousand children, and with inquisitive and responsive eyes they looked upon their world. As they did so, something became part of them, some things for a day or a piece of a day and some things for many years.

There was an ancient spiritual prophet once who spoke of wheels and of a spirit within the wheels. He who is sensitive to what it is that becomes part of the life of a child does not allow the noise of the wheels to blur for him this spirit within them.

How Many Days Until Christmas?

WHEN children eagerly count "How many days until Christmas?" what is the basis of their eagerness? Probably their expectation of receiving gifts. When the shopkeeper counts warningly "How many days until Christmas?" he is seeking to stimulate additional buying of gifts and counting his remaining opportunity to profit by the season's commercial impetus. When the busy housewife counts anxiously, "How many days until Christmas?" she is thinking of the many packages which just must be gotten off if they are to reach their destination in time.

The exchange of gifts at Christmas time is a delightful and joyous practice. It ought to be continued with those of our loved ones who normally expect it. It ought to be extended to bring a happy surprise to many who never can reciprocate. The custom is a fitting symbol of the Supreme Gift in celebration of which the season is set apart.

Yet is there not danger that we Christians, parents, even church school leaders, may become so preoccupied with the giving and receiving of gifts at Christmas that we endanger or lose sight of much greater values? Is the child for whom Christmas is simply a time to receive a new supply of toys and gorge himself with confectionery, getting out of Christmas that to which he is entitled? Are the hectic days of Christmas shopping the real holy days?

Preserving the values in our gift custom, may we not look beyond to the real objectives of Christmas? If clearly defined aims are important in planning one lesson, perhaps they are equally important in making the best use of a whole season like Christmas. As individuals, as families, as churches we have a spiritual opportunity in the Christmas season which may easily escape us in the welter of gift giving.

He who made of his life the Supreme Gift said out of that experience, "It is more blessed to give than to receive." Such blessedness comes not by mere exchange but by actual giving. As one personal Christmas objective, why not make at least one considerable gift in a personal manner with genuine friendliness divested of all condescension, to some one who cannot reciprocate? As a second personal objective, why not seek during these holy days a deeper

and clearer insight into the meaning of the Supreme Gift and the discovery of new ways in which to appropriate Him?

As a family objective may we suggest the use of the Christmas season for the singing of carols in the home and for the conduct of simple worship services in which the matchless story of the Holy Family will help to hallow our own family relationships? The most should be made of such occasions for experiencing the religious character of the family if we would stem the tide of secularism which seems steadily to rise around the foundations of the modern home.

As objectives for the church, the consecration of substance, service, and self, as beautifully symbolized in the various types of "White Gifts" services, offers a wholesome emphasis upon the true Christmas spirit. Interpretations of the Christmas story through pageantry, tableaux, and dramatics are happily replacing the traditional "Christmas tree entertainment," and reassert the essentially religious character of Christmas.

For the individual, for the family, and for the church, some Christmas adventuring away from the beaten paths, following well-defined spiritual goals, may greatly enrich the Christmas season, and make all the year holier for these few holy days.

What Happens in Your Church?

THE people of your church read about and hear the discussions now going on concerning the coming disarmament conference which is to meet at Geneva next February. The papers and periodicals carry comments on it. Some are doubtful or cynical regarding its hoped-for success. Some sincerely believe that if it fails, civilization is likely to move speedily toward self-destruction. Some express a hope that the nations of the world may resolve to engage in radical reduction of armaments. Perhaps in your church your pastor or a church school teacher has brought this problem to the attention of his hearers. You may even have engaged in spirited discussions over it.

Still the question remains, What happens in your church? Does much talk about the subject seem to dull the conscience and chill the intense interest and concern? Does it seem to breed a sentimentality which finds no practical expression, or a hopelessness and despair? Or have there been practical results which make a real difference in your church and are bound to make their influence felt in a more widespread way? Someone has suggested that every church should engage in the ceremony of signing the Kellogg Peace Pact as a symbol that it is now actually operative. War has in fact been outlawed. The race for supremacy in adequate preparations for war is also an outlawry act. Has your church considered making the solemn pledge that as a Christian institution it will have nothing more to do with war? Is the conscientious objector an outcast in your midst or has his voice found willing hearers? Have you written to your senator and congressman regarding the disarmament conference? A high official in Great Britain recently said "the governments will do what the people want; if the people want disarmament they can have it." This applies to the American commonwealth as well. How badly does your church want disarmament?

Festivals

GRACE NOLL CROWELL

All nations have their various festivals,
Their carnivals, their gala holidays,
When, labor laid aside, and cares forgot,
In picturesque bright dress, a people plays.

A king is born, and steepled bells ring out,
And one small land rejoices at a birth;
A ruler dies, and lowered flags hang limp—
One nation mourns his passing from the earth.

But Oh, there is a glorious holiday
When EVERY nation stops with one accord,
And, shoulder touching shoulder, rich and poor
Stand to acclaim the advent of our Lord.

Only the lowly Nazarene has known
Such world-wide homage, such undying fame,
Such love and adoration, and such praise—
So many tongues to call aloud His name!

Editorial Notes

THE recent decision of the Supreme Court of the United States denying citizenship to persons who refuse to surrender their consciences on the question of participation in armed conflict has stimulated a group of distinguished church leaders of American citizenship to notify the constituted authorities that they share convictions of those who have been denied citizenship. They state that they find it impossible to render any kind of combatant service in time of war.

* * * * *

Child Labor Day will be next observed for synagogues January 23, 1932, for Sunday schools and churches January 24th, and for schools, clubs, and other organizations January 27th. Individuals or organizations desiring information can secure it from the National Child Labor Committee, 331 Fourth Avenue, New York City.

* * * * *

The campaign being carried on throughout the country by the Allied Drys is moving forward successfully. Reports indicate large attendance and interesting meetings which are being held in the leading cities of the country during the present fall and winter.

* * * * *

Those who are interested in supporting the peace ideals that ought to dominate the World Disarmament Conference this coming February will secure valuable information and suggestions as to a form of petition and other ways of proceeding by writing to the National Conference for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

Small School Opportunities

THE usual view of the average leader regarding the educational possibilities in small church school situations is not optimistic. Rather thoughtlessly he confuses bigness and a multiplicity of organizations with a successful educational venture. The small school can never be "completely organized," it cannot grade its pupils by divisions, or departments, or years in just the way in which the large school does it. Therefore it ap-

ars to him to be forever handicapped on the road to me in education.

Some sympathetic and discriminating thinking on this oblem reveals unrealized opportunities in small school uations on which the larger school may also ponder th profit. Our pupils, even in comparatively small mbers, represent a diversity of gifts because of natural ility, home background, and educational experience nerally. Too much standardizing through educational ganization as we sometimes find it in the large school scures these differences and suppresses the natural de- lopment of variety in interests and abilities. Standardi- tion may be only a way of doing things with the least ergy and cost, but at the price of wiping out differences nich should be nurtured, not levelled and flattened to some scheme of organization for its own ends.

It may be that the small school cannot organize in ch a way that individual differences disappear because closer grading. Very well, this apparent handicap ay become an asset. The school will be forced to give ore attention and thought to the specific problems, in- rests, and projects of the individual pupil. After all, rhaps the grouping of pupils in such a way that a riety of ages, capacities, and interests are represented the groups, is more nearly like everyday life outside school. And the school has worked hard in recent ars to bridge the gap between life in and out of school. daily living young and old work together happily. The fted and the less gifted each make their special contribu- on to the common good. It may be that the small school as fewer of the artificialities of modern education. It ught to realize this, and seize the opportunity to pioneer long promising paths in reconstructing education.

What Have You Done About It?

ON THE afternoon of October 25, President Hoover addressed the Methodist Ecumenical Congress in session at Atlanta, Georgia. He is quoted as saying, mong other things, the following: "May I close this brief ıessage with a word upon a theme very close to my heart, nd, I believe, equally close to yours. I refer to peace mong all men that dwell on the earth, to a future free from ıe horrors, the wrongs, and the results of wars between ations. It seems strange and incredible that after all the enturies of man's experience with war we still have to dis- uss it and to argue against it.

"It seems even more strange that with all the crushing urdens resting upon every nation because of wars, we still ıake progress against them at snail's pace. The nations roan under taxation, people in all lands suffer daily from conomic depression, governments are perplexed—and yet e go on using incalculable sums in evident dread of those ıat may come upon us.

"Governments have their normal limitations. They must epend largely upon churches and schools to create, pre- erve, and increase the spiritual and moral basis essential o the life of the states themselves. They must have the co- peration of bodies like yours, of all religious faiths alike, orking in their proper sphere, in the making of necessary ttitudes and the creation of essential human tempers, such s a keen, quick consciousness of human needs and a high ense of human values.

"And I am sure you will let me say that the churches in every land must never fail to help the governments to establish and maintain plain, simple righteousness."

It is true that those of us who are just ordinary citizens often lose patience with government officials. It does seem as though it requires a tremendous length of time for them to make progress, and in some cases it is clear that they are concerned only with that sort of progress which will satisfy their selfish motives. President Hoover, however, has pointed out a fact which ought to give us pause. If we are to have world peace, the desired end cannot be brought about by governments working alone. They must be strongly supported by the constituencies which they serve. It is probably often true that our statesmen are hindered in doing what they know ought to be done by factors which we do not understand. In many cases, undoubtedly, the finer statesmen would like to move more rapidly than they do toward the building of a righteous world, but they know that if they speak out too strongly, or act too quickly, they will lose the opportunity to do anything at all.

This editorial is not written primarily for the sake of commending governmental leaders, but rather for the sake of stressing the importance of the responsibility which lies at the door of every one of us. It is our business to raise up a generation opposed to war, if we desire peace. Treaties may be signed; international agreements may be reached; the statesmen of great nations may reach common understandings, but until a clear majority of the people sincerely desire peace, and work for it, there can be no lasting peace.

True, we ordinary citizens are likely to feel helpless in the face of so gigantic a task. Nevertheless, there are things that we can do.

Let each one for himself answer each of the following questions as a test of his own efforts toward bringing about a world order in which the spirit of the Prince of Peace shall reign among all men:

Have I ever manifested among my friends and acquaintances a strong and genuine passion for peace?

Have I ever made clear, even to a single person, that I do not believe it is Christian to build great navies and armies to strike fear into the hearts of other nations?

Have I been sufficiently patriotic to take even as strong a stand against war as is taken by the Kellogg Peace Pact?

Have I ever circulated a petition urging governmental leaders to work for peace?

Have I ever written to my congressmen to tell them of my desire for friendly international relations?

Have I ever contributed as much as a dollar to any of the agencies working for peace?

Have I ever urged my minister to preach in the interests of peace?

Have I ever studied the causes and effects of war?

Have I ever learned to know the people of other countries, whether they live in other countries or in the house next door?

Have I ever studied the problems which other countries are facing and the psychology of their conduct?

Have I ever told the members of my Sunday school class where I stand in reference to war?

Have I ever urged the inclusion of strong peace education in my church school?

Have I ever done *anything* in the interests of international peace?

The disarmament conference is to be held next February. There is time to do much between now and then. Who will do what he can?

Blashfield *Cut, Courtesy Child Welfare*

Humanity, represented by the mother and her children, is being led forward by Knowledge and Imagination, from Chaos to the Light. In the foreground children carry the Scales of Justice without which no real progress is possible. Above is the Dove of Peace and in the background the worlds whirl in celestial space.

Brotherhood

When men shall live in loving faith
And not for golden gain,
When greed becomes a vanished wraith
The Christ at last shall reign.

When beauty takes its rightful place
Within the hearts of men,
When terror yields to kindly grace
The earth will bloom again.

Then little children, born of joy,
Shall thrive by tender care;
Enslaving toil will not destroy
Their bodies, angel-fair.

When nations plan for human weal,
Nor bow to kings and courts,
When faithless laws no more conceal
The sham of guns and forts,

The haunting fear of war shall go,
The battled years shall cease,
And in a day the earth shall know
The benison of peace.

Then love shall conquer hate and pride,
And Heaven will find it good
That men have learned at last to bide
In bonds of brotherhood.

—From *It Shall Not Be Again,*
by THOMAS CURTIS CLARK

The Sacrament of Friendship

By R. A. Hiltz*

A VERY old definition of a sacrament is that it is "an outward and visible sign of an inward and spiritual grace"—an outward something that can seen, but which is a sign of something inward which not be seen. As such it may be applied with truth hat sacred relationship in life which we call friendship. Obviously, however, if we are going to use the word endship in such a sacred sense it will be necessary to e it a much deeper meaning or content than we are linarily accustomed to associate with it. Not that this per meaning is unnatural. It is simply that we are ustomed to use words so lightly and so loosely that we en forget their deeper and more spiritual significance. ing a friend means much more than responding to duty obeying commands. It means far more than friendess. We can be friendly to strangers, but we can be ends only to those we really know.

Friendship implies at least four things.

1. *It implies fellowship.* In the New Testament, there two words rendered in our English translation by the e word fellowship, but these two words convey different anings and both are needed to give a full conception what fellowship involves.

There is the idea of *communion*—having things in comon with God—so that we can say that all God is and s are mine in Christ, and all I am and have are God's Christ.

The writer of the Fourth Gospel sets forth God under ree figures—*Love—Light—Life.* If, therefore, we have llowship with God we may expect to share these qualities God. As friend influences friend, so one cannot long well under the influence of God without there being left on him the indelible impress of the Divine.

But there is also the idea of *partnership*—having a are in—business enterprise with another. This is the her side of fellowship. It is not simply *getting* someing—it is *giving* something. It is as if God took us to business with himself—took us into his confidence—xplained to us his dearest and most cherished plans, mparting to us, at the same time, the warmth of his love, e brightness of his light, the energy and power of his life. nd this partnership idea calls for unity of interest, unity purpose, unity of work.

2. *It implies knowledge.* In one sense this may be said precede friendship. Friendship often grows out of our nowledge of another.

On the other hand is it not also true that the enjoyment friendship reveals more clearly the character of the ne with whom we are friends? It is thus we gain an inght into and a deeper knowledge of our friend. As has een said, we can be friends only with those whom we eally know.

A story is told of an old philosopher who said to a riend as, in walking together down the street, they passed nother man, "I hate that man." "But," said the friend, "you do not know him, so how can you hate him?" "That is just it," said the philosopher. "I hate him because I do not know him. If I knew him I couldn't hate him."

There is, however, another side to this knowledge. "One of the joys of friendship is the discovery of ourselves in the life of our friends. Each friend sounds depths in us which we scarcely suspected. So, when our human spirit reaches up to God, the Infinite Spirit, we become conscious of hidden desires and dispositions, and are influenced by his desires and character until we see in ourselves a new personality which no human friend has ever called out." As Paul puts it: "We all, with unveiled face, reflecting, as in a mirror, the character of the Lord, are transformed into the same image, from character to character, even as by the Lord, the Spirit."

3. *It implies discipline.* It is interesting to recall that the word "disciple" and the word "discipline" have the same root meaning. Discipline is really a matter of discipling. It is not something that comes from the performance of set rules, the doing of what are often regarded as disagreeable duties, the resigned submission to a relentless fate; rather is it the voluntarily bringing our wills into harmony with the will of our Friend—a harmony which is the outcome of his discipling or teaching; a discipline of the spirit which aims to make our prayer life a reality, our worship a true communing of spirit with spirit, and so find in it that fellowship of which we have spoken.

4. *It implies a recognition of the purpose of life.* As one writer has well pointed out, there are two attitudes which we may take towards life. We may look upon life as one long struggle to satisfy human desires, or we may look upon our human incarnation as a special commission to accomplish some divine purpose.

Now if this latter represents our point of view, it follows that God must have some work for each of us. And it is the business of each one of us to find out what that purpose, that task, is. And this must be no haphazard choice, but one guided by a definite principle.

The following story told by Canon Spanton, the Secretary of the Universities' Mission to Central Africa, will suggest this principle. It was at the close of the college year in the college at Zanzibar. The examinations were over and the students were going home. One of these students, who had made a brilliant showing, was asked by the Canon what he was going to do with his life. The student replied that he was going to teach in one of the little village missionary schools. When asked why he was not going to devote himself to some task that would bring him more money and provide a better opportunity for the exercise of his gifts, he replied: "A few years ago I was in the darkness, and God sent his light to me. I believe that he is now calling me to carry that light to my brothers who are in the darkness still and I must answer that call."

Isn't that the situation in a nut-shell? "I must answer that call." I must discover God's purpose for me, since my greatest usefulness and truest happiness will be found only in the way to which God calls me.

(Continued on page 40)

*General Secretary of the General Board of Religious Education of the hurch of England in Canada, Toronto, Ontario.

Peace on Earth

By Ernest Thomas

Field Secretary, The United Church of Canada

JESUS designated those who can make peace, children of God. Yet he had spoken of the meek, the pure in heart and the merciful. Why this supreme benediction? Is it not clear that for Jesus peacemaking was a uniquely Divine enterprise? Peace-keeping is a blessed task and we thank God for the lubricators who allay irritation. But to create a peace out of conflict, a friendship out of a feud, a harmony out of hatred, takes something of the Divine Creator himself.

So peacemaking derives from a God whose special character is revealed in it. Jesus roots creative action in the God of whom he spoke. He shows God as sending sun and rain on just and thankless alike. The God whom Jesus portrays has nothing to do with a court of claims and counter-claims, where even-handed justice is handed out. His God and Father creates the fellowship into which he seeks to lure those who have been alien. Edwin Markham in a dainty epigram perfectly expresses the creative work of peacemaking as he describes the crude abuse and violent invective which often attends theological disputes.

> He drew a circle that shut me out,
> Heretic, rebel, a thing to flout:
> But love and I had the wit to win—
> We drew a circle that took him in.

God and those who share his nature are busy drawing circles which include opposing persons and groups.

Much failure in this arises from lack of imagination. We cannot envisage for ourselves the rich life which would result from the blending of hitherto conflicting types of disposition; and so we do not try to achieve the result. It is hopeless to demand blue prints of the City of God into which the glory and genius of every people is to be taken up. And lacking the imagination to suggest, we lack the will to create.

Peace is something vastly more than absence of war. The latter can be found in any cemetery, but the situation is not attractive. Life is always achieved under stress of conflict and the truly creative work consists in bringing conflicting forces into combination. On one level of life they conflict while on a higher plane each finds his object realized. So active sympathy is essential—the capacity to feel with—as distinct from feeling for—another perso We learn to appreciate that which he strives to see accon plished, and if this seems impossible while we pursue th way hitherto taken by us, we look about for another wa to the goal—ours and his.

Peacemaking therefore depends on persons of creati goodwill inspired by creative imagination and directed b wisdom and understanding. There is small lack of goo will in the world today but it is not informed and cons quently is futile. We must start by resolute determin tion to understand those who oppose and contradict. is a good plan to listen to every criticism with the expect tion that we shall find it to be true—if not in detail y a recognition of some defect in ourselves. Thus we ma our opponents aids to our own richer life.

This must be worked out in actual situations and n merely in abstract discussion. Once we have tasted t joy of being lifted out of our petty prejudices into a wid vision of beauty in other peoples we will want to repe the experience. So the Christian Church must itself lea both the joy and the technique of such reintegration What avails it for a churchman to insist that statesmen u unite the shattered world of government, while we ins that the lascerating of the body of Christ is part of t eternal order. For most of us, who play small part statecraft, the way is open to learn the art of embraci with understanding and sympathy religious groups w have been excluded from our life.

One who has had wide experience in public discussi made it a rule never to speak of another religious gro except to promote understanding and never to describe a other religious doctrine except in terms which a devot of that faith would endorse as expressing his mind. Su a discipline would go far to prepare the way of the Lo in the world of politics, as soon as statesmen are rea to act.

Two instances of the Christian in peacemaking may cited. Lord Irwin as Viceroy of India won the heart the Indian peoples as no predecessor was able to do. W was this? As a deeply religious man, passionately Chr tian, he made the Indians feel that he was the represen tive not only of the British Raj, but of Jesus Christ. landed at Bombay to find the city in gala fashion to gr the Imperial magnate. But it was Good Friday—t anniversary of his Lord's crucifixion; and he turned fr

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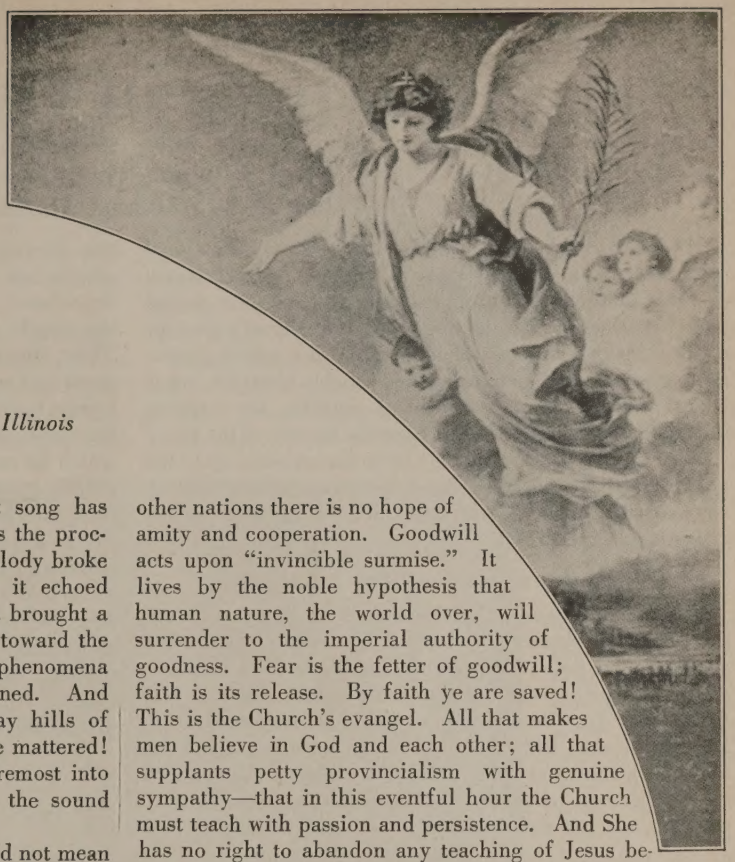
Goodwill to Men



By WILLIAM H. BODDY

Pastor, First Presbyterian Church, Chicago, Illinois

GOODWILL to men! What a load that song has lifted from the heart of the world. It is the proclamation of eternal Love. When that melody broke stillness of the Judean night, aye, when it echoed ough the dark places of the human spirit, it brought a w birth of hope. No longer must man look toward the r fires and wistfully wonder if behind phenomena re dwells a Friend. Burdens were lightened. And h singing souls men climbed the great gray hills of e. The Universe was friendly! Nothing else mattered! ith that assurance men could march heart foremost into thick of life. Goodwill to men! It was the sound "silver trumpets in the morning."

But the announcement of God's good intent did not mean immediate achievement in human life. Love can not erce. The divine purpose must have dedicated human irits through whom it can manifest. Men must join the song of the choiring angels. The anthem must come the antiphon. The melody of God's minstrels ust become the "nameless music of men's souls." The ther's yearning purpose waits man's slow consent.

We can not forget that when the Manger-born Babe was t in the morning of manhood He wept and cried, "O rusalem, I would and ye would not." And when He ught His friends to pray—He whose meat it was to do is Father's will—said, "When ye pray say Thy will done." It was not a petition intended to move God it to change men. We must remember, too, when we in the joyous Christmas paean that once that song of odwill captured the citadel of a child's soul, and rough all His years He lived the poetry the angels sang. it when He tried to extend the good purpose of God in ider human relationships, men rejected and derided Him id ere long, not far from the self-same fields that heard e heavenly hymn, there echoed the cursing cry, "Crucify im." Goodwill—militant and undiscourageable—is a volutionary force. Manifesting that spirit toward men an mean nothing less than undertaking by divine help to ve as Jesus lived among men. But we must dare to ake this adventure—and I am thinking especially of our sociated life—or we face a future thick with shadows.

Somehow, if goodwill is to prevail among men, we ave to dare to believe that other peoples are as capable generosity and as responsive to trust as we think ourelves to be. As long as we keep arrogating disinterested irtue to ourselves and imputing ignoble passions to other nations there is no hope of amity and cooperation. Goodwill acts upon "invincible surmise." It lives by the noble hypothesis that human nature, the world over, will surrender to the imperial authority of goodness. Fear is the fetter of goodwill; faith is its release. By faith ye are saved! This is the Church's evangel. All that makes men believe in God and each other; all that supplants petty provincialism with genuine sympathy—that in this eventful hour the Church must teach with passion and persistence. And She has no right to abandon any teaching of Jesus because it seems impossible.

Then, too, there must be a new appreciation of people of different race, color, and creed. A parochial contempt lies beneath much of the misunderstanding among peoples of the earth. Men confuse difference with inferiority. And yet "respect for unlikeness" is the nicest test of culture and Christianity. He who demands that in order to have his faith and cooperation we must pronounce his racial or religious shiboleths reveals the shallowness of his culture and the inadequacy of his Christian concept. Let no man dare rob the seraph's song of its universal note—goodwill to *men.* It is so easy for most of us to restrict our faith and affections because in the adolescent days of hero worship we were taught a narrow nationalistic self-worship instead of being led into the broad temple of human culture and given a just appreciation of the moral struggles and spiritual triumphs of mankind. What an opportunity the Church has, especially in this Christmas festival, of pushing back the soul's frontiers until all men are included in the majestic sweep of its understanding and affection. The exercise of sustained goodwill waits the education of the emotions.

Jesus loved to call himself the Son of Man. As no one else has done, he felt his vital kinship to the race. He projected his soul beyond the bounds of family and friends and nation. He had a sense of human solidarity. Some one has called love, as Jesus proclaimed it, "imaginative sympathy." There is no better synonym for goodwill. It enlarges the self until it includes others with all their want and weal, their gladness and grieving. It impels us to escape from the tiny islands of affection upon which

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How to Make

Christmas in the Home

An Educational Experience

By PERCY R. AND MYRTLE HARMON HAYWARD

IS CHRISTMAS, as we usually observe it, an educational event, or a stunt? Does it minister to permanent growth in thoroughly Christian character, or detract from it? Does our "doing of good works" reveal a genuine concern for other people, or merely afford a selfish projection of ourselves? Is our thrill over being unselfish "once a year anyway" merely a way of escaping the nagging thought that we are selfish and irascible the rest of the year?

What is involved in making Christmas measure up to the positive side of each of these questions and avoid the negative side thereof? And how can the home share in this educational enterprise?

CHRISTMAS AND CONTINUOUS LIVING

Life is continuous. Christmas week or day can be the success we all desire only when it has been prepared for *not* since the first of November but since the Christmas of the year before—and all the years before. In fact real preparation for Christmas must begin where preparation for life begins, with the baby and continue throughout the total life of a growing child. If children are to learn the blessedness of giving or sharing, they must have a constant and not an occasional experience in sharing and also something of their own to share. A regular allowance for every child thus becomes a necessity. No matter how small it is, the child will get much more joy out of Christmas if he has saved and procured gifts from that which he felt was his very own. Perhaps there is no better way to teach children thrift than to interest them in the Christmas savings accounts which the banks carry. They learn to save, they learn to take the responsibility of caring for their own bank book, and they learn to deny themselves little things each week for the sake of a greater joy in the future. Once let them have the thrill of receiving that Christmas check the last of November and of planning their own Christmas list, and the lesson of thrift is well begun.

Another part of the all-the-year preparation for Christmas is a list, kept secretly by the child, of wishes expressed by friends and family. Aunt Jane may have forgotten long before Christmas that she remarked one day in July that floral calendars were an abomination to her and that she would rather receive a handkerchief than a useless trinket. She will, however, be none the less pleased with the handkerchief. This plan helps the child to be responsive all the year to the wishes of others and makes the Christmas season overflow with the joy of thoughtfulness. Such thoughtfulness can be expressed also in other ways that are a part of everyday routine.

The Christmas plans can motivate the child in cooking, sewing, and art. It is much more interesting to make jelly if it is to be prettily wrapped for some loved one as a Christmas gift than if it is to be simply another jar on the basement shelf. At this point the home can very profitably cooperate with the school. The girls and boys will take much more interest in the school projects if the parents are showing that they appreciate the fact that the young people can make their own Christmas gifts. The primary department of the wide-awake Sunday school usually has the pupils make simple Christmas gifts for the parents. These should be accepted by the parents with proper interest and enthusiasm. The small blotter the primary child brings home is much more than a blotter. *It is a part of the little one's soul* and the parent can by the spirit in which he receives it enter in a very beautiful way into the child's inner life or he can crush those spontaneous enthusiasms before they bloom into character. He can cause the process of doing for others to become a joy to the child, and thus the lesson of unselfishness will be learned.

Such is the significance of Christmas and the unity of life. "Every form of education," says L. P. Jacks, "which stops short at a point, which gets broken off and leads to nothing beyond itself——has been dismissed as inadequate." Christmas is often observed as one of these parts of life that is different from the main stream of life itself.

THE GRACE OF GRATITUDE

"Oh sharper than a serpent's tooth it is to have a thankless child." Anyone who reads the parents' problems in the daily paper knows that one of the most frequent sources of unhappiness of parents is the lack of appreciation for the many sacrifices they feel they are making. The parents have learned by experience that "it is more blessed to give than to receive" and they practice the principle so faithfully that their children have no opportunity to experience the blessedness of giving.

One remembers hearing two families discussed at length. In one whom we will call the Blacks, the children had been waited on almost every hour of the day and night by an over-ambitious mother. In the other home, the Smiths, the mother, serene and sweet, allowed her children to do not only all they were able to do for themselves but much for her. "The strange thing about it," said the neighbor women, "is that Mrs. Smith's children would do anything in the world for her now; they just carry her around on their hands, while Mrs. Black's children are not considerate at all."

This was not strange. Both families simply continued in the way they had been trained. Experience had wrought into the fibres of character unselfish thoughtfulness or its opposite. Christmas affords a unique opportunity for this experience of joy in thinking about others and planning for their happiness.

As Christmas draws near mother is always faced by the temptation to become so interested in her own plans for doing things *for* the young people that she cannot take sufficient interest in their projects. If she can free herself from the bondage of keeping Christmas as the neighbors keep it and seek instead to make it the children's day, some problems will be solved immediately. Much fancy cooking means little to the children. They should not eat the rich fruit cakes and plum puddings anyway. They will

joy the same simple cakes and puddings they have had at ner times provided these can be decorated and served in unusual manner. Best of all they will enjoy making the ad, or the dessert, or the home-made "fruit mixture" ndy themselves or if too young for this they may help. any girls ten years of age prepare really good dishes from cipes in their own magazines. It is more of a tax on other's nerve and energy to allow the young people to ok than to do it herself but if her children's growth eans more to her than her own impulses, the mother will rrender present efficiency for the present joy of the ung people and future good of all.

If Christmas is observed with the children by encouraging their gift-preparing for each other and for others, the ason will be a success without elaborate gifts to them. they have been consulted when the family budget was ade out at the beginning of the year they will know how uch money there to be spent for is purpose and ill not expect ore than is reasonable. They will ave a satisfaction o in going without for the sake f lightening the arents' financial urden or joining ith their parents n a benevolent roject. The riters have seen eary, bored looks n children's faces fter they surveyed he mass of gifts hich they had received in answer o their Santa laus letter; but ever was greater elight seen in hildren's eyes han that which hone here as they acked boxes for some needy family in the neighborhood.

Photo, Underwood & Underwood

WHO WOULD NOT FOREGO THE EXTRA NAP CHRISTMAS MORNING FOR THE MEMORY OF CHILDREN'S EAGER FACES AS THEY EMPTY THEIR STOCKINGS

The gifts that are bought should be those which will urnish creative employment. Such gifts as plastacine, uilding blocks, erector sets, stencil and cooking sets, stamp collector are good. Anything which means mployment during leisure hours is beneficial. Children oon tire of the finished mechanical toy.

How Early Shall Plans Be Made?

Christmas preparations and observance as such should egin very early in December. There are several very hoice stories which may be read at the table or around the ire. Dickens' *Christmas Carol* never grows old. Some families read it year after year. "The Birds' Christmas Carol," by Kate Douglas Wiggin, "The Other Wise Man," by Van Dyke, are some of the more popular Christmas tales. *The Hidden Years* by Oxenham, is a book about Christ's life which will hold young people's attention from beginning to end.

The Celebration Itself

Children themselves should select the Christmas quotations to be used for the family devotions during the Christmas season. They can decide whether they prefer surprises on Christmas morning or to unwrap each gift as it comes. When the children have decided that they prefer the surprises, they can select and set aside a certain closet as the place for the gifts so they can be careful to avoid going there lest their surprise be spoiled. In this way they will learn self-control. By all means, the children should be allowed to select and decorate their Christmas tree, light the candles for the windows Christmas Eve, and share in other ways in the plans of the family.

Guests seem almost necessary at the Christmas dinner but let them be guests selected by the children themselves. If there is a difference of opinion among the children allow one to have preference this year with the promise that next year the other group may. The fowl will be all dressed and every possible dinner preparation made the morning before so that on Christmas Eve all may be free to play games, read aloud, listen to Christmas carols, or take gifts to shut-ins.

It is very important that all retire at a sensible hour on Christmas Eve. Whatever mother does other evenings she will certainly find time this evening to talk for a few minutes beside the child's bed after lights are out, or rather to listen to the child's comments and questions and ask for some of the poems the child has learned in connection with school or Sunday school work. This sort of a goodnight lessens the excitement and sends the child to sleep with his mind on the spiritual values of the day.

What parent would not forego the extra nap Christmas morning for the memory of the eager little faces of children emptying their stockings in the light of the hearth fire? Candy, of course, is taboo until a substantial breakfast has been eaten. The children should decide whether the gifts are to be opened before or after the morning work is done. At first they will not want to wait but as they gradually sense the deeper joy of an orderly Christmas they will probably want the dishes washed and house tidied before the gift opening ceremony. This ceremony may be very simple, always consisting of Luke's beautifully told story, a prayer, and a Christmas carol by the family or radio.

The gifts may then be taken from the tree one by one,

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Christmas Around the World

By Florence Brewer Boeckel*

UNTIL the last hundred years, mankind was separated into groups by barriers of mountains, deserts, and seas so that what few contacts there were were brief and superficial and called attention to differences without giving opportunity to realize underlying similarities. The fact that men everywhere were busy about the same tasks and engaged in much the same pastimes was obscured by differences in method and in form. Even today, with means for quick and constant and prolonged contacts, the accounts of other nations, especially the stories for children, are inclined to emphasize peculiarities. Appreciation of the value of variety for the enrichment of life is of the greatest importance, but differences need to be seen against a background of common humanity and common purpose.

Christmas is one of the seasons in the year that most readily lends itself to making children aware that all around the world children are much alike, that in other countries different customs have grown up which make the celebration of Christmas, seen as a world event, all the more interesting and beautiful.

Various ways have been devised to bring out this fact in Christmas programs. There is a Friend's school, for instance, which each year studies carefully the Christmas customs of some other country. Working out the stage setting and producing a little play or series of tableaux illustrating Christmas Day in the country chosen for study is a project in which the whole school takes part. In the Capitol View School of Atlanta, Georgia, the low sixth grade arranged a play a year or two ago called "Christmas Eve" which explains from what countries our Christmas customs have come to us. In Louisville, Kentucky, the groups of Girl Reserves in the different schools each chose a country and gathered all the legends, stories, pictures, and descriptions of costumes and songs that could be found about it and its people. They all combined in a Christmas celebration to form a pageant supposed to represent a great cathedral window in which hundreds of bits of stained glass, pieced together to form a glorious festival, let the spirit of Christmas shine through. In a school of Des Moines a year or two ago they arranged cosmopolitan carols for Christmas. There were children in the school representing twenty countries and on the Christmas program each one told how Christmas was celebrated in the country that his parents came from and some of them sang Christmas songs in their own languages.

Several Christmas plays showing the customs in different countries have been written. One of these "Around the World with Santa Claus" published by the National Council for Prevention of War (532—17th Street, Washington, D. C., 10¢) tells of Christmas in seven countries which taken together encircle the globe—England, France, Norway, Germany, Italy, Russia and America. It is appropriate for boys and girls through junior high school, but probably would be best suited to sixth and seventh grades. Another, "Christmas Everywhere," tells briefly of the customs in England, France, Spain, Italy, Russia, the Scandinavian countries, and the Spanish American countries. This is suitable for about the same grades. It is published by the Eldridge Entertainment House (Franklin, Ohio, 25¢). "Yuletide in Other Lands" published by the Woman's Press, 600 Lexington Ave., New York, for thirty cents, describes the customs in Germany, France, Sweden, Poland, Italy, Russia, and England.

"Yuletide in Many Lands" by Pringle, published by Lothrop, is one of the best source books for working out interesting Christmas programs. The Playground and Recreation Association of America (315 4th Ave., New York) publishes "The Christmas Book," for 35 cents, which opens with an account of an English Christmas and suggestions for many Christmas games.

There are other plays bringing out the fact that the love of Christ embraces all the world. One of these is "The Perfect Ring" by Flora Robinson Howell, which may be obtained from the National Council for Prevention of War for ten cents. "When the Christmas Star Shone," on the same theme, is published by the Woman's Missionary Society of Philadelphia, for five cents.

Somewhat along this line is a little story written by Martha Steinitz, which tells that it was decreed by St. Peter that there should be no celebration of Christmas because the people of the earth had not been true to the Christmas spirit. The little angels looked very sad, however, and it was finally agreed that they should go to earth and if they could find enough people of goodwill, peaceably employed and bring them back with them, they might

*Associate Secretary National Council for Prevention of War, Washington, D. C.

ve their Christmas celebration. They came back with le children from every country and these children re-ted the good things that people were doing in their ds and the efforts that they were making toward peace. St. Peter relented and there was Christmas gaiety in ven. This little sketch may be obtained from the Na-nal Council for Prevention of War.

A different approach to the whole question is to be found the play "The Whole World's Christmas Tree" pub-hed by the National Council for Prevention of War, 5¢, hich describes what countries the different toys on the merican child's tree come from. A fuller account of hristmas toys is to be found in the *New York Times'* gazine section for December 15, 1929, which can be nd in many libraries. Merchants have also advertised eir Christmas wares in recent years in connection with globe of the earth showing from how many parts of the rld their merchandise comes. Local merchants might encouraged to do this. It would particularly interest e children if a window display of toys was developed ound this idea.

Briefly some of the customs of other countries which n be most readily utilized in tableaux or plays are these, ranged for convenience alphabetically.

Belgium and Holland: In Belgium and in Holland, nta Claus rides a white horse and the children put out eir wooden shoes instead of hanging up their stockings.

Bohemia: In Bohemia old St. Mikulas goes through the reets accompanied by an angel and a devil. The devil ints out the naughty boys and girls and urges St. Miku-s to give them only switches, but the angel intercedes r the naughty ones and always wins her point when they romise "to be good."

England: In England the old are as gay as the young. very house has candles in its windows. Children and waits" dressed in fancy costumes go from door to door nd sing the Christmas carols that all the world has learned sing with them. Holly is everywhere, and plum pud-ings and bowls of nuts and apples, for Christmas means easting. But the great event is bringing in the Yule log:

Come, bring with a noise,
My merry, merry boys,
The Christmas log to be firing;
While my good dame,
She bids you all be free
And feast to your heart's desiring!

And while the Yule log burns there are games and songs nd Christmas stories.

France: French children do not hang their stockings rom the mantle, but, like the Dutch children, set out ooden hoes in ront of the ire and find heir gifts in hese. Instead of Christmas rees the hildren nake great Christmas oops of greens and right ber-ries and hang them in the center of the room, and build a little model scene of Christ's birthplace and put it in a window or on a table where they can stand by it and recite Christmas poems. Always near the fireplace a saucer of milk is set out so no cat need go hungry, for there is an old story, though no one any longer believes it, that it is bad luck to have cats mewing on Christmas Eve!

The way their words for "Merry Christmas," "Joyous Noel," are pronounced is something like this—j-wah yer no ell. They mean glad tidings.

Germany: It was the Germans—Martin Luther it is said—who first thought of bringing little trees into the house for Christmas and lighting them with candles to shine like the stars in the winter sky under which they had been standing. Everyone in Germany must have a Christmas tree and in every house where there is a big tree you will see little ones in pots, hung with bright tinsel, and these are taken about with baskets of Christmas dinner to the families who are too poor to have their own. Every shop window has its tree and in the baker's shops they even make tall cakes with branches called "Baumkuchen" which is to say, tree cakes.

On Christmas Eve all the presents are hung upon the tree and old and young gather around and sing this song:

O hemlock tree! O hemlock tree! how faithful
are thy branches
Green not alone in summer time,
But in the winter's frost and rime
O hemlock tree! O hemlock tree! how faithful
are thy branches!

Ireland: In Ireland no door is ever closed on Christmas Eve. A candle is left burning near the door in order that the Blessed Virgin may find her way in, and in the early evening carols are sung by way of welcome.

Mexico: In Mexico for a whole week before Christmas great clay jars filled with toys and candy are hanging from the ceilings of many houses and troops of children go to a different house each day to break the jar and catch the toys as they come tumbling out. The fun is all the greater for the jar must be broken by a blindfolded boy or girl. Instead of jars bags of silk or paper are sometimes used.

Beginning on the ninth day before Christmas older people form processions, singing as they go, and stop each night at a house where other people are gathered. Mary and Joseph knock on the door and, still singing, beg for shelter. The people inside respond in a song telling them the house is full. For eight days they are turned away, but on the ninth day, Christmas, they are admitted with rejoicing. Sometimes the inmates of a house form a procession, march around it nine times, then a few enter and others beg for admittance. In the house, when the procession enters, is a manger and lying in it a beautiful doll, dressed in linens and laces, representing the Christ child. Mary and Joseph take their places by it and all the people gather about

the manger to sing and offer their Christmas prayers.

Norway: In Norway Christmas really begins the day before, for in every household there is polishing and cleaning and baking of sweet cakes and cooking of fish which takes the place of turkey. A beautiful fir tree is set up in the largest room and straw strewn around it because Christ was born in a stable. Best of all—and this is done in other western European countries, too, and might be everywhere — the children give every animal about the place a bit of the Christmas feast and tie a sheaf of oats to the roof of the house, singing:

From gable, barn and stable,
We'll set the birdies' table,
Spread with a sheaf of corn.

On Christmas morning the first child who wakens runs from room to room wakening the others with this song:

I am so happy on Christmas morn,
For then the little Christ-child was born.
The angels came His bright star to greet,
And sang to the shepherds their song so sweet.
So I sing and rejoice on Christmas morn,
For then the little Christ-child was born!

Russia: In Russia and this is true in Poland, also, everyone waits for the shining of the Christmas star. The Christmas tree stands in the room unlighted. Near it is placed a table which is covered with straw as a reminder that Christ was laid in a manger, and on the straw are plates and bowls of meat and fruit and cakes. Close around the window the children gather watching for the first bright star and as soon as they see it they call loudly, "The Christmas star shines!" Then the tree is lighted and all the people of the house come to Christmas supper, and afterward they sing and dance and make merry all the night.

On Christmas day, when two people meet in Russia, or in any of the other countries in eastern Europe, the first one says in greeting: "Christ is born!" and the joyful answer is, "He is born indeed!"

Serbia: In Serbia a great ceremony accompanies the cutting down of the Christmas Tree which must always fall to the east. The first chip that comes from the tree is taken in to occupy a place of honor in the day's festivities.

South America: The countries of South America have many special ways of celebrating Christmas. In some of them Christmas comes in the warmest weather of the year and having no snow or holly or lighted evergreen trees, they put brightness and color into the day by setting off fire works. But, everywhere, in the churches and in the homes of the people, little models of Bethlehem and the stable where Christ was born are made, some of them indeed quite large and many very elaborate, showing the Christ child lying in the manger, with the Virgin Mary and Joseph near, and the Wise Men bringing their gifts, and all the animals about; on the hills beyond, the shepherds can be seen with their flocks, while above them are angels with bright wings. These little models become a kind of Christmas shrine, prayers are offered by them and the children stand before them and sing their songs. Little scenes like this are also set up in Spain, and in France and in Italy, and often the children help in making them.

Spain: In Spain the children put their shoes on the balcony before the family leaves for church, with tufts of straw and hay in them for Santa Claus' horse, and returning they find the shoes filled with presents.

Our own festivities then, come from many lands. Santa Claus, himself, from Holland where he was first supposed to be a solemn churchman of a charitable turn of mind, it was the English who made him into a very cheerful soul, a jolly old fellow whom all the world has adopted as a patron saint of Christmas. Norway gave Santa Claus his jingling sleigh and reindeer, and Germany added the tree for him to hang his toys on, and finally an American wrote "The Night Before Christmas" which established Santa Claus' true character for all time and for all lands.

Goodwill to Men

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most of us live and to mingle our souls with the turbulent tides of life. It breaks down the hard walls of individualism and nationalism and makes us realize that we are in a common human enterprise and that humanity's failure is our failure and humanity's triumph is our triumph. This is the higher communism. One learns it at Bethlehem and Calvary.

Now that the terrible tides of war have receded a bit, men are trying to build upon the desolated shores some institutions which shall serve as channels through which goodwill may flow for the healing of the hurts of a weary world. There is the League of Nations, the World Court, the Kellogg Pact, all of which may become the powerful agents of God's pure purpose if they are undergirded with the deep determinings of human souls. Many regard all covenants and treaties as but diplomatic gestures, and such they are, until they are energized with invincible moral enthusiasm. It is the Church's great task to create the moral climate in which this hopeful sowing may eventuate in fruitful harvest. Especially is this so of the coming Disarmament Conference. It represents one of the great crises of history. About that table it may be decided whether mankind shall go onward to a Christly adventure in international faith and friendship or backward to an abomination of confusion more horrible than has yet been conceived. And as we fling our Christmas cheers out upon the winter air we must not forget that our own nation has, since the close of the war, increased her expenditures for armaments above that of any other nation. We should remember, too, that, while we have been willing to reduce the *number* of our battle ships, we have hitherto refused to reduce the *cost* of them. Thus we have retained to ourselves the immense military advantage of the richest nation. No less than the reduction of the number of ships there must be a reduction in budget expenditures.

But can not we stop this paltry bargaining? Has not the time come for some savior-nation to throw aside its armor and say, "I am done with this burden." Is not some people ready to hazard life in a land whose only bulwarks are brotherhood? There is no calculation in goodwill. It dares—divinely. Fools? Yes—Christ's fools. Goodwill! Goodwill to men.

Ages we tried the way of swords
And earth is weary of hostile hordes:
Comrades read his words again,
They are the only hope of men.
Love and not hate must come to birth,
Christ and not Cain must rule the earth.

Sharing Christmas With the Aged

By

JOHN R. SCOTFORD*

MUCH of the fun of Christmas lies in giving to some one who has no reason to expect a gift. For a class or department in the church school the ideal lebration is the sharing of the festival with a needy oup. But the perplexing question which often arises "Whom shall we invite to our party?" Around the enty-fifth of December the available orphans are sadly erworked, while the Rotary clubs and other organizaons take very good care of the crippled children and nilar groups.

But why not share your church school Christmas with e aged? Most communities of any size support a "Home r the Aged." If one desires to do real missionary work ere is the County Farm with its aggregation of old people, any of whom have never had a fair taste of the joys of fe. Even where there are no institutions for the aged would be quite feasible to gather up a few grandpas d grandmas and give them a party. Generally there are ore old people in our towns and villages than in the ties.

These men and women have usually completed their rvice to society. Because of the limitations of their rength there is little that they can do. Their days are ot cluttered with activities. The daily routine of eating d sleeping looms large on their horizon. That which ey eat means rather more to them than to those of us no are caught in the mid stream of life. Often their oughts center about the days of their youth. They live ore in the past than in the present.

What the aged most desire is attention. In Materlinck's ıantasy, "The Blue Bird" there is a scene in which the ead awake from their slumbers and come to life as the liv- g recall them to remembrance. It is somewhat the me with old people. Their lives are quickened and en- ched as we take thought for them. No one wants to be rgotten, but in our cities, particularly, elderly people e rather ruthlessly shoved to one side, often with the ritating exhortation, "Step lively!" The finest courtesy hich we can extend to them is personal consideration, ggesting to them that they still count in the busy world affairs.

Bearing this in mind, the first step toward sharing a ıristmas program with them should be for some one or, tter yet, a committee to go and see them. Instead of ving a party or program for "just anyone" they should e led to feel that it is distinctly for them.

There are a variety of ways in which Christmas may be ared with this group. Perhaps the easiest procedure is to repeat at the institution to be visited the same program which has been given at the church. After a Christmas pageant or play has been rehearsed and costumed it seems a shame to give it just once. An additional presentation before a strange audience often affords the participants a great deal of pleasure. Children's programs are especially acceptable, as the grandmas and grandpas thoroughly enjoy having the little people about. Those who take part in such a program should always remember to speak both loudly and slowly, as it is a safe guess that many of the listeners are a trifle "hard of hearing."

So far as plays and musical programs are concerned there is no need of confining them to Christmas. Whenever anything good is developed, why not take it to the old people? Music is always welcome, although their taste may seem a bit old-fashioned. They dislike jazz because it irritates, but take delight in old-fashioned religious songs both because they are soothing in their effect and have become familiar through long association.

To give the old people a Christmas party is likely to prove more costly than just presenting a program. But if a church has gone to the expense of securing a large Christmas tree, why should it be used only once? But a tree big enough to make an impression on a church is too large for a home. The only place where it can be used effectively is in an institution. As the church parties are ordinarily held several days before Christmas the tree can easily be taken to its "second location" in plenty of time, and the church decorations may well go along with it.

Yet the tree is not absolutely essential. One home for the aged reports that a chimney proved even more effective than a tree! The reason was that it carried the old people back to their own childhood more realistically. Only within recent years have Christmas trees come into general use. When grandma and grandpa were growing up they hung their stockings beside the fireplace, and to their minds that is still the orthodox way to celebrate Christmas. Of course Santa Claus gets down the chimney in some miraculous way, emerges from the fireplace, and passes out well stuffed stockings.

Gifts may be very simple. An older person's appetite for candy is quite childlike, although hard candies are often difficult to manage. They do not take oranges for granted, as do many children today, but consider them real gifts. Fruit of all kinds is most acceptable. Flowers bring them joy, especially the potted variety, for that gives them something to tend. If you want to do a partic-

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* Editorial Secretary, Commission on Missions of the General Council of ngregational and Christian Churches, New York City.

The Superintendent Discovers Hidden Wealth

By Annie Sills Brooks*

THAT evening the superintendent and her guest sat before the fire just as they had a few weeks before when they discussed an experience-centered curriculum.

"Well," began the Guest, "you wrote me you had made a wonderful discovery. What is it?"

"Haven't you often longed to know what results you are getting with all of your efforts at teaching? Are your boys and girls absorbing any of the knowledge you have been trying for so long to help them acquire? How do they think and feel about moral issues? How would your group measure up against similar groups in other parts of the country? Are the boys and girls who are least troublesome and who seem most interested really the ones who are making most progress in Christian living? O, a thousand things you want to know, but don't know how to go about finding out."

"Of course I have wanted to know all of those things many times, or sought in my poor way to discover the answers, but have failed. But what has all of this to do with your marvelous discovery? Have you invented a thermometer for measuring spiritual temperatures?"

"No, I haven't invented anything, but some one else has, at least they have made it possible to find the answer to some of these questions. You have, no doubt, read in the religious education magazines about standard tests, but if you are at all like myself you passed it over with a shrug and a careless, 'Oh, I've tried tests which I made for my own group, and they brought poor returns, what kind of test could an outsider make which would help my group?' Well, a real friend came along and suggested giving my group one of these standard tests and I agreed. It was really three tests in one, twenty-five questions on the New Testament, twenty-five on the Old Testament and twenty-five ethical judgment questions. It was the type of test referred to in the schools as a multiple choice test, meaning in this case that four answers are given to each question and the pupil is to check the right one."

"Did you give it?" prompted the Guest as the Superintendent paused and sat for a moment gazing into the fire.

"We did," answered the Superintendent, looking from the fire back to her Guest, "and that's just where I made my great discovery, or more accurately—my great discoveries—for I really made so many I am almost at a loss to know how to use them all."

"Well, hurry and tell me what you did find out," urged the Guest a bit impatiently.

"To begin with I found that my group as a whole measured up better than the average of the groups taking the same tests in other places. Their median score was from two to ten points higher than the average, and that in itself made the test worth while. But the most important point is the fact that they measured high in Bible knowledge although we have been seeking to make our curriculum life-centered, the new method which many have been slow to accept, saying it would not teach the Bible."

"That is a good argument for the life-centered curriculum I must admit," said the Guest.

"Of course it is," answered the Superintendent, "but that was only the beginning of my discoveries. It was gratifying to know that they answered correctly more of the questions on the Old and New Testaments than they were supposed to, but knowing the weaknesses gives the teachers an opportunity to correct such lack of knowledge as they deem important."

"That isn't such a great find in my judgment," said the Guest disappointedly. "If your teachers are alive to their task they probably already knew those things."

"In a vague way perhaps, but this gives them something concrete upon which to work. Besides, the answers to the questions in the tests told me many things not actually written on paper. For instance the boys and girls making the highest grades were in nearly every case those whose mothers have shown real interest and cooperation with the church school. One of the brightest children in the group, but who is very irregular in attendance at the church school, fell behind others although at home she is given unusual opportunities. One particular boy and one girl from different homes, whose parents are interested and cooperative, made very low scores, we must seek to discover the cause. Three children from one family all showed up very poorly on the ethical test, we must see what can be done about that. The two children of the football coach in the University made an exceptional grade on the ethical judgment test, each checking nineteen of the twenty-five correctly. Does that have any significance as to the value of games in developing right and helpful attitudes? The part of the group which recently had a unit on Old Testament history made better scores than the same section did on New Testament.

"In spite of all these discoveries it was really in the Ethical Judgment Test where I struck gold. For instance let us look closely at the first question in that section.

> When you are out with a group of companions and the majority of the group wish to do a certain thing, it is always right—
> to do what the majority of the group wishes to do.
> to use your own judgment in the matter.
> to say nothing and keep still if you do not agree with the majority.
> to uphold them in whatever they do.

"The second being, of course, the right answer. Out of the thirty-six taking the test, fifteen answered that question correctly, twelve checked the first, seven checked the third, and one the fourth. Don't you see what the answers to that question reveal? How many young people are growing up today with the idea that it is right to follow the crowd. How dreadfully they need to be guided to an understanding and appreciation of real courage, the kind that has convictions and can say 'no' as well as 'yes.' Of

*Durham, North Carolina

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Tarrant Courtesy, Medici Society, Boston

THE STAR OF BETHLEHEM

A Christmas Worship Service

For Primary Children and Their Parents

By Mrs. Glen G. Smallwood*

EARLY in last December, just as we were starting to work on our Christmas worship materials, the superintendent and teachers of our primary department asked the children if they would like to have a Christmas service in their primary room, and invite their mothers and fathers to worship with them. We suggested that the mothers and fathers would enjoy hearing the lovely carols which we would be singing during December, as well as one or two of our favorite Christmas stories. The children were delighted with the idea, so we began to plan in earnest. The candle-light hour is such a beautiful and worshipful one, that teachers and pupils agreed that this would be the best time for our service.

We discussed, Sunday after Sunday, what pictures we should use, what kind of decorations we should have, how we should arrange our seats, and so forth. We decided to decorate with pine boughs, and have white candles burning. Our best beloved picture, one which we use and discuss all during December, is Margaret Tarrant's "The Star of Bethlehem." This picture we decided to have as the central point of our decorations, placing it on a low table with a candle on each side. The children thought the best arrangement of seats would be for large chairs to be placed in the rear of the room for their parents.

After visualizing our Christmas scene, we began to think very definitely of our program. Our children love the Christmas songs, poems, and stories better than those of any other season of the year. They get much joy from singing "Away in a Manger," and this, they said, must surely be on our program. "Silent Night," too, is a favorite, and they were unanimous in asking that this song be on the program. "Walloon Carol" is a charming, quaint song and, in reviewing the words from last year, we wove a story about the shepherds and their gifts, making use of the exact words of the song. This the children loved, and they learned the song without any difficulty. A new song we were learning, "Carol, Children, Carol," seemed full of cheer and goodwill, and the children asked for it, also.

The superintendent, during the December worship programs, repeated to the children many of the Christmas songs from our hymnal, using them as poems. While no effort was made to have the children learn these, still they became familiar with them, and listened very worshipfully. So, as an additional feature on our program we decided to ask a young woman of our church who sings beautifully to come to our service and sing two of these songs from the hymnal. This she gladly consented to do, agreeing to sing "While Shepherds Watched their Flocks" and "O Little Town of Bethlehem."

This year, as every year, our children had learned the Christmas story as given in Luke 2: 8-16, and, by common consent, it was agreed that we should repeat these verses at our service, inviting our parents to join with us.

In order that each child might know the words of all our Christmas songs, and thus enjoy the singing of them to the fullest, the teachers made small song books, typing on the sheets six of our favorite songs, and binding the books with Christmas covers. Early in December each

*Chattanooga, Tennessee.

child was given a copy to take home. The song books were a source of great delight.

Christmas came on Thursday so, in order to avoid having our service on Christmas eve, we decided to have it on Tuesday, the 23rd. Four-thirty was the hour agreed upon. We prepared invitations, which read: "The children and teachers of the Primary Department of Centenary Church invite you to join with them in a Christmas Worship Service on Tuesday afternoon, December 23, at 4:30 o'clock. Primary Room." Each child took to his parents one of these invitations on the Sunday preceding December 23 and one was sent to the pastor.

On the day appointed, our room looked beautiful. An abundance of pine was used, and we placed artificial "icycles" on the boughs in order that they might gleam in the candle-light. White candles were placed in all our windows, on the piano, and on each side of our central picture. The fresh pine filled the room with fragrance, and darkness came early enough for our lighted candles to be beautiful and effective. A number of the children brought friends or smaller brothers and sisters with them, and these visitors joined our primaries in the circle. They evidently loved the service as much as our children did, for there was not a moment's misconduct on the part of any child. A fine group of mothers and fathers came, and they entered into the hushed, worshipful attitude which the candle-light and soft music engendered. The busy pastor took time from his heavy schedule to be with us for the service and this pleased the children very much. Two tables had been placed near the entrance on which the children deposited their Christmas stockings which they had filled to overflowing with good things for the children of our Wesley Community Center.

The service proved to be one of the happiest occasions we have ever had in our department. The program, as given, was as follows:

QUIET MUSIC: "Under the Stars One Holy Night"

LEADER: "God so loved the world, that he gave his Son." God *loved*, and He *gave*,—the world's best gift. We like to think of that first Christmas night—of the song in the air, the star in the sky, the mother's deep prayer, the Baby's low cry. Shall we repeat the story as it is told in our Bible?

ALL: Luke 2: 8-16

SONG: "Silent Night"

SOLO: "While Shepherds Watched their Flocks" and "Sleep, My little Jesus"

SONG: "Walloon Carol"

LEADER: I like to think of the message the angel brought: Good tidings of great joy to *all* people. One of the nicest things about Christmas is that it is for *all* people. One little boy called it a "spreading Christmas," because more people each year celebrate Jesus' birthday.

"God sent us this loving baby
From his home in heaven above
He came down to show *all* people
How to help and how to love;
This is why the angels bright
Sang for joy that Christmas night."

SONG: "Carol, Children, Carol"

SONG: "Away in a Manger"

LEADER: The last verse of the song we have just sung says, "Help us to please thee and willingly share." That is the joy of Christmas—loving, sharing. (The leader here acknowledged the gifts which the children had brought—the filled stockings.)

PRAYER

STORY: "If He Had Not Come"

BENEDICTION:

Now may the holy Christ-child
Who came on Christmas day,
The gentle Friend and Brother
Who smiles upon your play,
Bless all the little children
Both here and far away. Amen.

Better Homes Movement

THERE is evidence of a wide-spread and rapidly growing interest in the development of better homes and more intelligent and skillful parenthood. It is to be hoped that the churches will not lag behind secular movements in this regard. Certainly the final solution must rest on religious motives.

As a community movement, Mifflinburg, Pennsylvania, launched a very interesting project known as a "Better Homes Movement." For ten Thursday evenings under the leadership of prominent specialists, physicians, professors, and ministers, those interested to the number of about 250 met to consider such topics as:

"The History and Meaning of Marriage."
"What It Means to Be a Parent."
"Home Economics and Beauty."
"Guarding the Family Health."
"Dangers in Patent Remedies in the Home."
"Music, Literature, and Art in the Home."
"Home Foods and Why We Eat Them."
"Problems of Child Behaviour."
"The Child's Religious Problems and Questions."
"The Home and the School."
"The Home and the Church."

The movement was sponsored by the following groups and organizations: The Evangelical Lutheran Church, St. John's Reformed Church, The Methodist Episcopal Church, St. Paul's Evangelical Church, First Presbyterian Church, Parent Teacher Association of Mifflinburg, Twentieth Century Club of Mifflinburg, The Athenaeum Club of Mifflinburg, The Music Club of Mifflinburg.

This is one of the many worthwhile projects in adult education stimulated by the leadership of Mr. H. C. Cridland, Superintendent of Adult Religious Education of the Pennsylvania State Sabbath School Association.

Mr. Eddy Elected On Staff

MR. PAUL D. EDDY, Executive Director of the International Association of Daily Vacation Bible Schools, was elected Director of Vacation and Weekday Church Schools on the International Council staff, on nomination of the General Secretary, at the recent meeting of the Board of Trustees of the Council. Mr. Eddy lives in New York and will make his principal headquarters in the New York office, but will keep in close touch with the International Council staff and work in complete harmony with the administrative plans of the International Council.

The Journal in the New Year

Plans for Future Issues

Four outstanding questions are to dominate the next four numbers of the *International Journal:*

January—Do we get religious *results* from religious education *methods?*

February—How can we achieve most through worship and prayer?

March—How can Easter develop Christian loyalty that changes life?

April—How can mental hygiene and personal guidance aid in religious education?

Every Church Training Every Leader

Who Should Be Trained?

By Forrest L. Knapp

"EVERYBODY'S out of step but Johnnie," exclaimed Johnnie's mother as she watched the company of soldiers march by.

"Everybody needs training except me" is the attitude of many leaders in the church today. At least it would seem so when one considers how few church leaders attempt to get any training at all for their jobs.

Who should be trained? Oh yes, anyone knows that the church school teachers need training. *That* is taken for granted, and we shall just take it for granted here.

"Take it for granted? Then *how* can you find enough to fill a whole article if you leave out the church school teachers?" Let us see.

Before trying to answer the question of this article, there are some basic points of view which need to be stated, and there is space enough only for stating them. First, the educational method should be utilized in every phase of the work of the Christian church. It is not just for some of the people all the time or all of the people some of the time. It is universal in application, and comprehends the best in worship, in service, in instruction, and in evangelism. Second, every leader in the church, either by what he does or what he fails to do, or by both, exerts an influence on all the rest of the church. No segment of the program can escape this fortunate or unfortunate fact. A law of physics states that pressure exerted on any area of a body of water is transmitted undiminished to every other equal area. That is almost true in the church, if enough time is allowed for the transmission.

Now, with these principles in mind, who should be trained?

The Pastor is First

A young pastor had been spending five days at hard labor on the modern program of leadership training in religious education. Near the end of the last day he remarked, "Well this means, then, that all the courses I took in religious education in ———— Seminary five years ago will not do me any good now." His discouraging conclusion was not altogether true, but it was partly so. Religious education has been moving rather rapidly, and the notebook of lecture notes taken five years ago is probably rather stale by now, unless it has been largely revised. Fruit keeps best if under an air-tight seal, but knowledge in religious education will stagnate unless it is frequently opened to the air and some fresh seasoning is stirred into it.

This is a reality faced by the pastor who had some training in religious education while in seminary. But what of him who got *none?* (Now be careful what you call "religious education!" You *know* that course in apologetics had little to do with modern religious education.) It just is a fact that many fine pastors now in service never have been exposed to much study of what is known as Christian religious education. It was not at all the fault of the pastors that the modern movement in religious education came into full bloom after they attended seminary.

The pastor, of course, does not expect his church school teachers, or any of the rest of his leaders, to get training in religious education unless he keeps himself up-to-date in the whole realm of his task. As the chief executive-leader of the church, his leadership education *ought* to be at least a little ahead of that of every leader whom he would lead. The pastor is first.

The Elders and Deacons Could Improve

Such officials as elders and deacons—deacons especially, perhaps—are often looked upon by others as being hardly human in their conduct. Too often they are thought of as sentimentally pious individuals who lack the common touch and whose business it is to frown upon the good times of children and young people.

Fortunately, most deacons and elders are not of this sort; they are splendid Christian men. But at the same time it is probably true that they know no more about their jobs in the church than church school teachers know about teaching. Their work is of great importance, or ought to be. If it is, the men should be prepared for it. If it is not, they ought to be prepared to make it so.

The same may be said of the elders, or whatever group is responsible for the work which sometimes belongs to elders and deacons. They are dispensers of religion, and the religion which is dispensed cannot be separated from the way it is dispensed and the kind of people who dispense it. What right has a man—or a woman—to accept responsibility for some portion of the program of the church and not conscientiously train himself for it? Both from the standpoint of the church as a whole and from the standpoint of the organization known as the church school, deacons and elders—or their duplicates under some other names—need training, not because they are so incapable, but because the task demands so much more capability than most of them have.

The Trustees Are Included

It is perhaps unnecessary here to mention the extreme cases of the misuse and misappropriation of funds of which trustees in churches are sometimes guilty. It is exceedingly unfortunate that trustees are occasionally found who are not quite honest in handling the money entrusted to their care. But of greater importance, because it includes so many more cases, is the fact that trustees are so often incompetent purely from a standpoint of sound business methods. Inadequate records of financial transactions are kept; careful reports are seldom made to the church; money is "borrowed" from benevolences to pay current expenses; bills are allowed to go unpaid for undue periods of time.

In addition to these facts it is true that trustees could to a much greater extent realize the Christian educational value of giving and of the whole financial program of the church. In how many cases, for instance, have boards of trustees—or stewards or vestrymen—given careful study to the possibility of developing the Christian character of the church constituency through the financial program of the church? How many raisers of money and spenders of the same have been aware of the educational opportunities afforded by the necessity of raising and spending money?

Certainly the financial board of the church should be educated in the most effective Christian ways of raising money, the proper way to handle the funds of the church, the kind of enterprises for which the money of the church should be expended, and the financial program as a means of Christian education. There are many church school leaders who would be delighted if the trustees got far enough only to recognize the church school as deserving of the support of the church, but that is not far enough, if the task of the church is to be accomplished. If it should chance that a trustee or steward or vestryman reads this article, let this be said to him: You are dealing with money which is given for a sacred cause, by people who expect you to handle it well. It is *your* responsibility to learn all that can be learned concerning your job. Unless you are willing to do that, you are hardly fulfilling the requirements of Christian stewardship.

The Church School Superintendent Should Set a Good Example

Many superintendents are ready to point out the numerous motes in the educational eyes of their teachers, but how many have engaged a leadership training block and tackle to extract the beams from their own eyes?

It may be that the superintendent feels that he has been made the "goat" because nobody else would take the superintendency. If he feels that way, he should remember the function of the sheep-herder's goat, knowing that if the goat passes through the dangerous opening first, the sheep are sure to follow. He is in a position to *lead* his teachers into a helpful training class when the barking of the shepherd dog would be of no avail.

The superintendent of a church school *is* in a strategic position. A high honor has been conferred upon him. He stands before his teachers as an example. If he believes in sound principles of education, he knows that church school pupils, to be Christian, must grow always in Christian character, and that church school teachers, to be good leaders, must grow always in leadership ability, and that a church school superintendent ought to *lead* them all in *continuous* growth.

The Parents Should Not Be Forgotten

There is a certain assumption that when a man and woman became parents they are thereby miraculously endowed with the knowledge and skill essential to their responsibility. They are in most cases abundantly blessed with parental love, without which they could not do, but knowledge and skill are gained only in other ways. If parents were able successfully to fulfil their responsibility, even the work of untrained church school teachers could not prevail against them. *(Continued on page 48)*

When Printed Materials Become Life-Centered

(This is an actual situation with a fifth grade group of boys and girls whose teacher is constantly striving to make her teaching life-centered. It shows how a Bible lesson may lead to a consideration of a problem in actual experience.)

THE lesson story was about Elijah and the followers of Baal—"An Uneven Contest." The group had read together the Bible reference in I Kings 18: 21-39, and discussed Elijah's simple, earnest prayer.

During the discussion Billy said, "I do not believe in prayer. God may have answered Elijah's prayer, but he does not answer mine."

"Why do you say that, Billy?" asked the teacher.

"The other night I prayed that he would make it snow and he did not do it," answered Billy.

"I do not believe God answers prayer either," spoke up Grady, "because I have been praying for a bicycle for a long time and I haven't gotten it yet."

The teacher was face to face with a real situation. She knew that both of these boys came from homes of comfort, even luxury, while many others in the group came from a poorer section of the town. She knew, too, the dangers of bicycles in the hands of such young and head-strong boys. She tried to guide the discussion which followed so that Grady might see that perhaps he is not as careful always as he should be, and that his mother and father, knowing the dangers of a boy riding a wheel in the crowded city streets, are only delaying the answer to his prayer until he is older.

Before the teacher could attempt to solve Billy's unanswered prayer about the snow another child did it for her much better than she could have done it herself.

"Mrs——, I know a family living near me who haven't enough food or coal. Things are always worse for them when it snows. I don't believe Billy thought about the poor people when he prayed for it to snow."

Billy sat looking thoughtfully out of the window for a minute and then he said, "I certainly didn't, I was just thinking about the fun I could have in the snow. Wasn't that selfish of me?"

Through the discussion that followed, prayer was seen not simply as a form of worship which belonged to a prophet of long ago, but a part of their everyday experience. They began to understand, perhaps faintly, why we do not always receive the thing for which we pray. They began to understand that we must learn to pray unselfishly and to trust the Heavenly Father even when the answer is "no," or "wait."—Louise Alexander

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Annual Meeting of International Council

The next Annual Meeting of the International Council will be held at the Stevens Hotel in Chicago, February 8 to 16, 1932. The first day, Monday, February 8, will be given to meetings of committees, some of which may continue on Tuesday. Tuesday, Wednesday and Thursday, February 9, 10 and 11 will be available for meetings of the Professional Advisory Sections. The Educational Commission will meet on Friday and Saturday, February 12 and 13. The Board of Trustees will hold a luncheon meeting on February 15. The regular Annual Meeting of the Executive Committee of the Council will be held on Monday and Tuesday, February 15 and 16.

International Friendship Through Children's Reading

By Mary Alice Jones

T IS becoming increasingly clear to those who are concerned with world peace that a real foundation for lasting goodwill among nations can be laid only in the arts of the children and young people of today. After ejudices and suspicions have had their way for many ars it is very difficult to dig them out of the attitudes a man, and he is likely to become the prey of numerous nds of doctrine which excitable or selfish men spread fore him. But children who have been nurtured from eir earliest days in an atmosphere of friendliness and nfidence toward other races and nations may be expected become increasingly intelligent and sympathetic in their titudes toward and relations with these others.

Numerous plans have been proposed for creating this mosphere of friendliness, some of them very commendle. But one which seems to have unusually large possilities is that of guiding the reading of children so that ey may have the opportunity of becoming acquainted with e customs and manners, the literature and history, the eat biographies, and the simple, everyday boys and girls other countries. This plan requires no elaborate organiion, no large sum of money, no especially skilled leads. It requires merely that libraries supplying reading r boys and girls be asked to give special attention in eir choice of children's books to those which strengthen elings of goodwill, and that parents and other relatives d friends who wish to give books to children make use a reliable list of books on other countries and consider their selection the possibilities in books of this type.

There have appeared during the last few years some exllent books for children dealing with child life in other nds. They are neither books of propaganda nor dry citals of facts; but they are literary productions of gh order which make the facts real and delightful through e flesh and blood children who live in their pages. When little boy in Japan, whom our children have come to love rough his delightful sayings and doings, engages in some range custom it ceases to be ridiculous. Rather, it bemes full of interest. They see it, not through the eyes of critical and sneering foreigner, but through the eyes of eir friend, the boy in the story. They begin to realize at many of these foreign manners seem queer only because they are unfamiliar, and it dawns upon them that some of our customs are just as strange to these other children. Thus, one of the great barriers to international understanding—different customs and manners—begins to crumble. They may prefer our custom of having men remove their hats when entering a building to the custom prevalent in some countries of removing the shoes. But there will be no false sense of the superiority of the one and the absurdity of the other.

And as our children read of these others they also discover that the boys and girls of the world have a great deal in common. They all like to play; they all need to be loved and cared for; all have to go to some sort of a school; they all have friends; they all go to some kind of a church. And so, gradually there is built up a conviction that the saying, "He hath made of one blood all the nations of men," is more than mere rhetoric.

Of course, we would not suggest that the customs and manners of some countries are not superior to those of some others, judged by Christian standards. There is, in some books about children of other lands, a great deal that is misleading. In the commendable effort to make the children of other lands attractive and interesting, some writers have painted a picture altogether too perfect. This is as unfair as are the books which paint an altogether unattractive picture. It gives a false picture, and false pictures of other peoples always lead to difficulty in understanding. In the selection of books, therefore, let us exercise care that we get those which give essentially true pictures of the highest type of life in other lands.

In these true pictures there will, no doubt, be some customs which our children will dislike. All people have their peculiarities, and it is well, early in life, for children to recognize that there must be a large element of tolerance in their relationship with boys and girls of other races and nationalities. If they can say, "I do not like your taste in the selection of food, but I do like you," they will have made a great step toward genuine international friendships.

There are other ways of developing world friendship through reading. There is the mutual sharing by the children of all nations of the great children's stories. To have in common the joy of reading a dearly loved story is to have

a bond of friendship which will withstand many a tug from unfriendly sources. It is well to note that the great children's stories, those which have endured through the years, are gathered from all lands. *Heidi, Pinocchio, St. Nicholas, King Arthur and His Knights, Siegfried, The Prince and the Pauper, Alice in Wonderland, Robinson Crusoe, Hans Brinker, Arabian Nights, The Nürnberg Stove, Reynard the Fox*—from many lands they come, and how they do delight the hearts of children 'round the world! While our children are enjoying these stories is an excellent time for considering with them the contributions of these other lands to their happiness. Indeed, the fact that the art of story-telling, itself, comes to us from the eastern countries is one which should be brought to the attention of our children.

Again, there is biography from other lands which all children should know. The heroes of other nations, those who have made contributions to all the world, should become familiar to our boys and girls. Do they know about the struggles of Bach, the kindness of St. Francis, the mission of Florence Nightingale, the courage of Grenfell, the devotion of Gandhi, the determination of Luther? A narrow view of egotistical nationalism cannot survive in the atmosphere created by fellowship with these great world citizens.

"You shall know the truth, and the truth shall make you free." How evident is this saying in the realm of international relationships! The truth regarding the lives of other peoples, their history, the contributions they have made to their fellowmen—how it will free our children from prejudice and fear and control by unscrupulous propagandists and emotional speech-makers! It will help them increasingly to realize the essential unity of the human family. It will enable them to think clearly and evaluate justly when confronted by strange reports from other lands. It will give them a basis for rational judgment and sympathetic understanding.

Even before the World War certain forward-looking teachers and writers had seen the possibilities in children's reading as an avenue toward world peace, and many books were issued with this end in view. Since the war, however, greater interest in publications of this sort has been noticeable. Several series of books seeking to give to our children the cultural heritage of the nations have appeared.

Among these are, *Little Folks in Literature, Little Folks in History, Little Folks in Art*, each series comprising four small illustrated volumes. The last contains a number of full-page plates of famous paintings of children of many nations. These books, though issued several years ago, are useful for our purpose today as they give our children a sense of the indebtedness of many peoples to each other for the best in art and literature, and of the bond of similarity among real heroes in all nations. (Series by Dorothy Donnell Calhoun, Abingdon Press, New York, 1915. $0.50 each.

Another series of nine small volumes is called, *Great Pictures and Their Stories*. These books are beautifully illustrated and will give children a fine appreciation of the work of artists around the world. The type is large, and the volumes are graded from One through Nine, and each volume is prepared especially for approximately that school grade. (Series by Katherine Morris Lester, Mentzer Bush & Co., New York, 1930. Vols. 1-3, $0.72; 4-8, $0.80; 9, $0.88.)

We are listing below a few of the more recent publications in the field of children's readings which we think will be helpful in developing interest, understanding, and friendship. More comprehensive lists are available from the National Council for Prevention of War, 532 Seventeenth St., N.W., Washington, D. C.

Armer, Laura Adams, *Waterless Mountain*. Longmans, Green and Co., New York, 1931. $3.00.

A very beautiful volume, profusely and exquisitely illustrated in full-page plates representing scenes from the story. The story gives us an interpretation of the life of a thoughtful and intelligent present-day Navaho boy, his aspirations and ambitions. Younger Brother, the hero of the story, is preparing to become a Medicine Man, and his thoughts, his feelings, his imaginations and mystical insight are remarkably portrayed, according to many recognized scholars in the field of Indian lore. Boys and girls over eleven who appreciate lovely books and who are interested in understanding Indians will find this volume a rare delight.

Brann, Esther, *Nicolina*. The Macmillan Company, New York, 1931. $2.00.

Bound by a river, in a little village several miles from Florence, Nicolina lived with her mother and father and many brothers and sisters. The herd of swine for which she was responsible, old Carlotta whom the children thought to be a witch, and an exciting trip to Florence give Nicolina many interesting experiences which she shares with us in the pages of this book. For children from six to nine.

Brooks, Annie Sills, *Stories of Kador and Others*. Presbyterian Committee of Publication, Richmond, Virginia, 1931. $1.00.

A group of twelve stories of boys and girls who lived in Palestine. The scenes of the stories are laid in Bible times, thus providing an excellent background for the appreciation of biblical stories. At the same time, because customs in the East change so slowly, the experiences of these boys and girls will give insight into the present-day life of children in Palestine. For juniors.

Brooks, Annie Sills, *Everywhere, Everywhere, Christmas Tonight*. The Bethany Press, St. Louis, Missouri, 1931. $1.00.

A collection of lovely Christmas stories representing the legendary customs dear to the children of many countries and including several re-tellings of the biblical Christmas story. It is a fine collection of stories to tell to children before Christmas. For children from six to nine.

Chevalier, Ragnhild, *Wandering Monday and Other Days in Old Bergen*. The Macmillan Company, New York, 1931. $1.75.

In old Bergen, Norway, there lived a family of seven children who enjoyed the celebrations of feast days and holidays, who worked and played, and floundered in the snow. There are adventures aplenty when the snow piles high and Finn is lost and found by his dog. The story is written with humor and understanding and catches the spirit of the scraping sounds of skates upon the ice and the warmth of huge fires. For children eight to eleven.

Converse, Berthae Harris, *Little Kin Chan*. Friendship Press, New York, 1929. $1.25.

A delightful little book for children from six to nine which tells of the adventures of Kin Chan, a little girl of Japan. It is charmingly illustrated with sketches by the daughter of a missionary to Japan. Doll festivals, New Year's celebrations, a May Day party, a Christmas play, and getting lost all come within the compass of the story.

Daru, Juliska, and Charlotte Lederer, *Peter*. E. P. Dutton & Co., Inc., New York, 1931. $2.50.

An exciting adventure story of a boy in Hungary who saved his king from some unfriendly people seeking to endanger his throne. There is much fun in the tale, high courage and romance, and fine descriptions of Hungarian village life. To boys and girls who like thrilling and colorful tales of the olden times this book will be a welcome gift.

Deuel, John Vanderveer, *Indians, Crocodiles, and Monkeys*. The Century Co., New York, 1931. $2.00.

A fascinating tale of the true adventures of the radio operator on a motor yacht on a trip into the jungles of South America and through the Islands of the Caribbean. The book is illustrated by photographs taken along the way. Boys over ten—and girls, too, for that matter—will find the encounters with crocodiles, boa constrictors, monkeys, modern Robinson Crusoes, and relics of an ancient civilization both thrilling and instructive.

ton, Jeanette, *Jeanne D'Arc.* Harper & Brothers, New York, 31. $1.25.
A brief, simple, and well written story of the life of this great ench heroine. For children from eight to eleven years of age.

twistle, May, *Open Windows.* Friendship Press, New York, 31. $0.75.
A book of delightful stories by a well-known English writer, telling farm children in India, China, Africa, and many other places. r Juniors.

erson, Florence McClurg and Howard, *The Coming of the Dragon ips.* E. P. Dutton & Co., Inc., New York, 1931. $2.00.
An unusual story of the days of the Nordic explorers who came to nerica. The childhood of the heroine is spent in Iceland, and the ory gives interesting details of life in that land. Profusely illus- ted with unique drawings, some of them in color. For children om six to ten.

ay, Zhenya and Jan, *The Goat Who Wouldn't Be Good.* William orrow & Company, New York, 1931. $1.75.
An amusing, homey tale about a boy and girl and a goat who ed in Norway and had many jolly times together. The book attractively and profusely illustrated in both color and black d white from drawings made by Zhenya Gay while the authors ere in Norway. Its type is large so that children may read it for emselves. For children from six to eight.

ilbert, Ariadne, *Over Famous Thresholds.* The Century Co., New ork, 1931. $2.00.
An unusually useful book for children over eleven and their ders as well, giving intimate pictures of the home life of famous eople 'round the world, including authors, artists, musicians, ysicians, travelers, and statesmen. The sketches are well done, ll of human interest, and true to fact, and the book would be a luable addition to the permanent library of older boys and girls.

rimshaw, Ivan G., *When I Was a Boy in England.* Lothrop, Lee Shepard Co., Boston, 1931. $1.25.
A simple and direct account of the every-day life of an English oy who lived in Yorkshire, giving in interesting fashion information bout the sports, holidays, and industrial life of this country which so much like our own in experiences and customs, and yet so ifferent. For children eight to eleven.

ead, Frances Nowlin, *Chin Chin Chinese Man.* E. P. Dutton & o., Inc., New York, 1931. $2.00.
A group of gay verses about Chinese sleds and pets and fashions, ritten by one who has lived long in China, and illustrated on each age with charming and authentic pen and ink sketches.

elly, Eric P., *The Golden Star of Halich.* The Macmillan Com- any, New York, 1931. $2.50.
A thrilling adventure tale portraying the heroism and loyalty of lichael, a boy of old Poland, who helps his king retain his throne. here is mystery and dramatic action throughout the story. The ook is by the author of *The Trumpeter of Krakow* who knows oland and her history intimately and who makes the stories which e lays there alive and colorful in detail. The volume is well lustrated in drawings and color by Angela Pruszynska. For chil- ren eleven to fourteen.

ing, Marian, *Amnon, a Lad of Palestine.* Houghton Mifflin Com- any, Boston, 1931. $1.75.
An attractively issued book in large type, with numerous illustra- ons in color and black and white, telling the story of a little Jewish oy of today, his pets, his day with the shepherd in the hills, and is trip and celebration of the feast days of his people. Children om six to nine will enjoy this story of Amnon and will love his ood nature and enjoy with him his interesting experiences.

ambertson, Floyd W., *World Over Stories.* The Abingdon Press, ew York, 1930. $1.00.
Stories of courage, patriotism and reverence, selected from many nds, are brought together in this collection of thirty stories pre- ared for junior boys and girls.

ehman, Agnes C., *Milly & Her Village.* The Macmillan Co., New ork, 1931. $1.50.
A simple, homely story of the every-day life of Milly, a real little irl of Germany today, who is a friend of the author and the artist the book. Through her simple pleasures, her trips, the family estivals, and school life, our children will get a picture of village fe in Germany at the present time which will help them feel really cquainted with the children of that nation. For children from six nine.

ide, Alice Alison, and Annie H. Alison, *Tambalo.* Beckley-Cardy ompany, Chicago, 1930. $0.70.
A book for children to read themselves, containing short stories f boys and girls around the world, and illustrated with pictures of al children which the authors took during their trip.

Lownsbery, Eloise, *Out of the Flame.* Longmans-Green & Company, New York, 1931. $2.50.
An historical story of the life of Pierre de Bayard, page and squire at the court of Francois I. Historic personages appear in the narrative, giving vivid pictures of the life of that time. The experiences of the hero reveal those of the peasants and woodsmen of old French days; and the return of Cartier from the New World add additional thrills to the narrative. The book, which is generously illustrated with black and white drawings, is suitable for children over eleven years of age.

Hill, Helen, and Violet Maxwell, *The Little Lost Shepherd.* The Macmillan Company, New York, 1931. $2.00.
A very attractively issued book containing a story of a family of peasants who live far up in the mountains of Provence where people are few and human beings and animals are good friends. Micalou, the son of the family, is the hero of the story and his adventures when, on returning from the fair, he is lost give an excellent opportunity for a broader picture of every-day life in Southern France. The book is attractively written and is authentic and sympathetic in its portrayal of the life of the people. For children from eight to eleven.

Hunting, Harold B., *Pioneers of Goodwill.* Friendship Press, New York, 1929. $1.00.
A collection of stories of pioneers in many fields of human relationships, illustrated with full page drawings, and suitable for children over ten years of age.

Miller, Janet, *Sammy and Silverband.* Houghton Mifflin Company, Boston, 1931, $2.00.
A really unusual children's book, very beautifully bound and illustrated. The hero of the story is Sammy, the son of a Belgian Commissioner in Central Africa, who by fine courage and insight won the love and confidence of the black people among whom he lived and the support of his government to a policy of justice and goodwill. Sammy loves the Africans with a sincere affection which they return. His playmates, for the most part, are the animals of the jungle, and his special protector, a giant elephant. In such a setting numerous adventures are inevitable. The story is written in a style which has captured the mystery, the beauty, and the dangers of the country. Both primary and junior children will find this book a source of delight.

Morris, Cora, *The Gypsy Story Teller,* Macmillan, New York, 1931, $3.00.
A beautifully bound and illustrated volume of stories told by gypsies around the camp fire.

Pateman, May, *Babo.* Friendship Press, New York, 1931. $0.50.
This is a story of a South Sea boy, written for little children, and delightfully illustrated. It is the most recent addition to the popular "Nursery Series" of stories of children of other lands.

Poulsson, Emilie (Translator), *The Friendly Playmate.* Lothrop, Lee & Shepard Co., Boston, 1931. $1.50.
Seventeen wholesome stories, a few of them in verse, translated from the Norwegian by Miss Poulsson and illustrated by two Norwegian artists. For children from six to ten.

Purnell, Idella, *The Wishing Owl.* The Macmillan Company, New York, 1931. $2.25.
A Mayan story book containing old fairy tales which a grandmother in Yucatan told her grandson as they went about their everyday work. The book is illustrated in a number of full page drawings and numerous smaller sketches portraying contemporary life in Yucatan. For children from six to nine.

Robinson, Mabel L., *Robin and Tito.* The Macmillan Company, New York, 1930. $2.00.
An unusually delightful story of a little American girl and her Scotch guardian who spent a winter in Sicily where they make the acquaintance of Bianca, a sturdy and reliable child of the soil who has a heart of gold and a temper of fire. Tito, Bianca's donkey and her companion in work and play, adds much to the delightfulness of the story of the activities of the two girls, their experiences during an eruption of a volcano, and their adventures on a trip to the sea coast. For children seven to ten.

St. John, Charles W., *Porto Rican Neighbors.* Friendship Press, New York, 1930. $1.00.
A very attractive little book containing a group of stories of

Porto Rican children and some Americans who come to live near them. The story gives interesting and appealing pictures of the life in the Islands, including experiences with a hurricane. It is charmingly illustrated with full-page drawings of Porto Rican children.

Savery, Constance, *Pippin's House.* Longmans-Green & Company, New York, 1931. $2.00.

An East Anglian story of the life of a blind boy who has many wrong ideas about the world in which he lives until his friend, Chris, sets him straight. For children from seven to nine.

Thomas, Leslie, *Since Columbus.* William Morrow & Company, New York, 1931. $2.00.

A worthy attempt to write history from the viewpoint of achievement in art, exploration, science, and invention, rather than in war. The book is attractively illustrated, and boys and girls from seven to ten will find that history ceases to be a dull recital of fact and will become interested in exploring it further.

Thomas, Margaret Loring, *The Burro's Moneybag.* The Abingdon Press, New York, 1931. $1.00.

An exceptionally delightful book, telling the story of Pedro, a Mexican lad who wanted a donkey. The various activities through which he gradually earns enough to realize his ambition give opportunity for a vivid picture of the everyday life of an everyday boy in Mexico. But the writer does more than use Pedro as a peg upon which to hang information about his country. Her literary style makes him a real character whom children from seven to ten years of age will come to regard as a charming friend. The illustrations are full of spirit and gaiety, adding much to a child's enjoyment of the book.

Warner, Gertrude Chandler, *The World on a Farm.* Friendship Press, New York, 1931. $1.00.

The story of Janet, Polly, and Ted at Pleasant Valley Farm, who became friends with the farmers round the world. A story book, charmingly illustrated and attractively bound.

Yershov, Peter (Translated by William C. White), *Humpy.* Harper & Brothers, New York, 1931. $2.50.

One of the well-known poems of Russia, called "The Little Humpbacked Horse," uses the stories gathered from familiar folklore. In this book, it has been translated and turned into a prose story for English speaking boys and girls. The tale is fantastic and humorous, representing the adventures of Ivan, the stupid youngest son and the hunchback horse who has magical powers for transporting his master to foreign places and helping him to carry out successfully the impossible commands of his Tsar. The book is beautifully published, with many remarkable illustrations depicting the strange adventures of the hero and his horse. The type is large so that it may be read easily by children from six to nine.

Dramatic Materials For Christmas

THE following dramatic productions for the Christmas season are available at *ten cents each, cash with order:*

"A Christmas Mystery," by Margaret S. Holley. December, 1927, *Journal.*

"A Japanese Madonna," by Lydia Glover Deseo. Reprint from the November, 1928, *Journal.*

"O Come Let Us Adore Him," by Edna M. Baxter. A service of worship for all ages. Reprint from the December, 1929, *Journal.*

"They That Sit in Darkness," by Dorothy Clarke Wilson. Reprint from the November, 1929, *Journal.*

"The Lost Star," by Dorothy Clarke Wilson. November, 1930, *Journal.*

"The Day of Taxing," by Lida Lisle Malloy. December, 1930, *Journal.*

"On Christmas Day in the Morning," by Vesta Towner. November, 1931, *Journal.*

A Graded List of Christmas Plays and Pageants, October, 1931, *Journal.*

Order the *Journals* and reprints listed above from The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

The Workers' Conference

Proposals for Using the December JOURNAL *as a Basis for the Program of the Workers' Conference*

ONE wonders, as he starts the preparation of these proposals, *how many readers use them.* He does not know, nor is there any way to find out. He can only go ahead, casting his bread upon the waters, like everyone else who tries to help folks through the long-range instrument of the printed page.

Before the Meeting

Certain persons can be asked to read specific articles and report upon them, according to the program proposed for the meeting itself. The *Journal* can be loaned to those who do not receive it regularly. The leaders of the school should ask whether all the teachers and officers who should read the *Journal* actually receive it. Club subscriptions should be considered in this connection as well as individual subscriptions and the supplying of copies from the school treasury.

At the Meeting

1. Worship or Devotional Period

To be led by the pastor. The articles by Dr. Thomas and Dr. Boddy could be used in this connection. Let their interpretation of peace and goodwill as matters of the inner spirit be brought home.

Thomas, "Peace on Earth"
Boddy, "Goodwill to Men"

2. Christmas in Our School

What are we going to do this year? Will we have a play, a Christmas worship service? Will we introduce our pupils to Christmas customs in other lands?

Boeckel, "Christmas Around the World"
Smallwood, "A Christmas Worship Service"
See list of plays in October *Journal*, page 29

3. Christmas in the Home

What is our responsibility for Christmas in the home? Have we any? Do we care what happens at home? Is *any* observance of Christmas educationally sound and Christian just automatically, because it bears the name Christmas? What can we do? Can we put some extracts from that article "Christmas in the Home," or those book lists, or that article on the old folks into the church calender, into the town paper, into circular letters to be sent home? Who will be responsible for looking after *this* and *that*? An echo answers, *who*? Will we just talk about it or really do something?

Hayward, "Christmas in the Home"
Jones, "International Friendship Through Children's Reading"
Scotford, "Sharing Christmas With the Aged"

4. Our Worship Services

How are they planned? By whom? To what purpose? With what materials?

See section on building worship programs.

5. Are We Getting Results?

Have we ever dared to test our results in character? Would we be scared or much encouraged if we used some simple tests to find out what is happening!

Brooks, "The Superintendent Discovers Hidden Wealth"
Yaple, "Five Years of Religious Education in High School"

6. Dare I Read a New Book?

See the book list
Knapp, "Who Should be Trained?"

As one thinks of the Book Review section and of the article by Dr. Knapp, one is compelled to ask, "Does my church school have a real program of training for its leaders, present and prospective? Are our leaders actually growing? Am I?

"One who loves life, who knows life, who sounds the deep places of life, who shares life—such is the true leader."

For a limited time—December 1 to December 31—two or more Journal subscriptions may be secured for $1.00 each. Fill out the form on the green slip inserted in this magazine and mail at once. Acquaint others with the Journal.

A Community Project

By Edna Poole*

N THE coast of the state of Connecticut, just half way between New Haven and New London, is the small town of Westbrook. It is one of the oldest as in the state and has a history rich in tradition and nd. It divides itself socially and geographically into ral different sections. It includes the village, the back l country, and the beaches. The shore line is broken nto eight short beaches. Each section has its own little mmunity and its own name. The town people and the beach residents who stay the entire year number around thousand. During the summer months there are about thousand more who come in for the summer.

Vestbrook was, up until a certain time, very similar to ny New England towns—the same wide differences ong its people, the same degree of pride in its history "old families," and the same type of community or- izations and activities. But, in the spring of 1927, some- ng happened to this community. Lawrence Berry, a ng minister attending Yale Divinity School, moved into town to become pastor of one of its churches. He had n there but a short time when he recognized the fact t the churches as they were did not have and could not mand the leadership of the community. In his particu- church there were only two young men and the average of the trustees was sixty-nine years. The church mem- ship was made up of old New England stock and there no desire to open its ranks to any other group.

n his investigation he also discovered the following ations: that there were forty organizations in the town not one of them directly touching the interests or mak- any approach to the two hundred and fifty boys and s of high school age and under. That the town was king in aggressive local leadership showed itself in the that all the high school students were being transported nother town for their work; that the business men did live in the town; and that the training school for the l school teachers was held in a neighboring town.

The next thing to do, then, was to look for potential dership. In Mr. Berry's notebook there slowly grew a of names with such descriptions as: state legislator, tain of base-ball team, socialist, Catholic, Methodist ister's son, school janitor and ex-soldier, supervisor of ools, engineer of state highways, sales manager, a Ger- n who represents the back road section, head of a section g, Jewish employer, and others. There were nine- n in all. Very few of these men were church men; they e suspicious and antagonistic toward religion and the rch. It was a hard task to find a way to enlist their rest in any cooperative project.

Mr. Berry worked slowly, first making friends with these n and the community. He then enlisted the aid of the nty Y. M. C. A. secretary, who was interested because he possibility of some future boys' clubs. Mr. Berry t sent out invitations to the Y. M. C. A. secretary and the eteen potential leaders whom he hoped to see become rested in a community program. Although it was a ny night, there were thirteen of the men present. The first part of the evening was spent in a free and social way. Later a blackboard was used by the Y. M. C. A. secretary in his talk for the organization of the boys' clubs. A number of the existing facts as Mr. Berry had discovered them came out in the discussion. The interest of men was challenged. A second meeting was planned for the next day.

At the second meeting the men began to ask, "What can we do about this?" and again the blackboard was brought out. Some of the things they decided that could be done were: father and son, and mother and daughter meetings; a budget of $150.00 was voted for a Daily Vacation Bible School; and the publication and distribution of a small newspaper that would have an educational as well as a promotional function, was planned.

That was in March, and in April the first mother and daughter banquet was held. The men who had become interested had formed themselves into a "Community Service Council" and from that time on there was splendid cooperation in all the undertakings. In the constitution drawn up by the Council, the basis of membership reads, "Membership shall be open to every man in the community who is willing to assume some responsibility in the promotion of the welfare of Westbrook. . . . Membership automatically ceases when the person chooses not to associate himself with these purposes."

The Council spent several hours in analyzing and discussing the solution of problems. A trained worker was employed to direct the Vacation Bible School and to do club work among the boys and girls of the village and beaches. A recreational program was planned, a tennis court built, and other equipment provided. Over-night hikes were made an important feature.

Other things were added to the program as the work progressed. Perhaps the most far-reaching project was the Community Sings. These were held on the church lawn where a stand was available and lighted for the speakers. Folk from all the beaches and from all the sections of the town were urged to attend. And the response was gratifying, for two hundred people of different races and social groups, gathered on the hillside on these Sunday evenings just at sunset for a fellowship hour through song.

One other feature of the first summer's work was a community party held at the close of the season. The Jewish folk on Middle Beach offered their club-house, another organization offered to be responsible for the refreshments, another for entertainment, and so forth. Such a thing had never been done. Many thought it was impossible. Even some of the leaders felt at the last moment that it might be wise to call it off, but Mr. Berry had so much faith in the outcome that he urged them to go ahead. The time for the party came; and the people came—one hundred seventy-five adults and sixty young people. The town and six of the beaches were represented. All differences were forgotten during an evening of fun and fellowship. Such achievements as this did not come without much cooperative effort. The Council members telephoned and called personally in home after home, creating an interest in the undertaking.

Vestbrook, Connecticut

At time to begin to plan for another year the Council felt the work should be enlarged, thus involving more money. They felt that many of the summer residents would be glad to contribute to a program that would make the town of Westbrook better. So it was decided to conduct a Community Chest campaign. Fourteen men gave volunteer services for two days. Each home was visited and every one given a chance to subscribe. They raised enough to cover the following budget for the next year's work.

Westbrook Community Chest Budget

1930—1931

	Spent 1929–1930	*Appropriated 1930–1931*
Boys and Girls Club Work	$309.10	$375.00
Boys Scouts		
Y. M. C. A.		
Y. W. C. A.		
Salvation Army		
County Council of Rel. Ed.		
Miscellaneous		
Daily Vacation Bible School	127.65	No appropriation
Community Sing	121.83	100.00
Seats		
Books		
Program		
Directed Recreation	407.56	500.00
Director's Salary		
Equipment		
Local Club Work	300.00	300.00
Publication of "Soundings"	135.02	50.00
Community Service Council	138.00	125.00
Expense of Printing		
Postage, Campaign		
Total	$1539.16	$1450.00

The division of items under boys' and girls' club work did two things. It solved the problem of five different organizations making individual campaigns, and helped the entire community see they had shared in a wider program. It will be noted that the program for the next year was planned somewhat differently. There was not to be a Vacation Bible School. This type of work was to be taken care of through club work. The Community Sings and the publication which was called "Soundings" was to continue. There were to be two workers. It was my privilege to be one of these workers. Mr. W. W. Wood, who had just come from his three years work as foot-ball coach at Wesleyan University and was then in Yale completing his B. D. Degree, was the other. Our work was outlined so that we each averaged four club meetings a day except on Saturdays. We had a regular schedule at each of the beaches to meet with the children, and our regular meetings with the town groups of boys and girls. Mr. Wood had charge of the advanced swimming and of the boys' work, while my work was with children and girls.

A brief survey of the program carried out in one club will indicate the nature of the work. For example, the Junior Girls' Club of the town had three meetings each week. On Mondays they met at the beach for swimming, then had games and stories afterward. On Wednesdays they had a formal club meeting. This program included discussions, stories, lessons, and dramatics. On Fridays they met again at the beach for swimming. With this club there was more of a social class problem than a racial one, and even within the club there were many social problems to work out. At one of the little plays the club gave, a Japanese world fellowship play called "Alice Through the Postal Card," there were on the stage at one time the children of parents of seven different religious bodies and denominations, including Catholics, Jews, and Protestants.

This type of program is typical of the club program of the town young people. Mr. Wood built the boys' work more definitely around weekly camping trips and campfire meetings. The Older Girl Reserve Club also had some very inspirational meetings around the camp-fire on the beach. The club activities with the beaches' people were built more around the water sports, and swimming instruction, although on some of the beaches story-telling and dramatization were major activities.

Part of our objective was to be constantly on the lookout for opportunities to heal racial cuts and to break down religious prejudice. There were many indications to show that progress had been made along these lines. For example, at the close of the season there were two big events; an athletic tournament and a community pageant. In tennis, an Italian boy from Chapman Beach won the tournament. Two daughters from a prominent New England family of West Beach, won the diving. The swimming relay was won by the girls' team from the village. The cast for the pageant was representative of the town and beaches. It included many of the business and professional men of the community. This pageant provided the program for the last of the community sings. Likewise, Sunday evening sings proved to be a splendid opportunity for the mingling of neighbors of different views and creeds.

The work did not stop with the end of the summer program. Below are a number of things that are the results of the consistent supervisory work of the Council:

It pays 50% of the expenses of all of the young people of the community who wish to attend county or state conferences, leadership schools, and so forth.

It has continued to sponsor the mother and daughter and father and son banquets.

It supervises the leadership of the six active boys' and girls' clubs that are functioning throughout the year. The town opened the Town Hall to these activities during the winter months.

It has secured the promise of one of the women's clubs to be responsible for the leadership of the girls' clubs.

Emergency needs are cared for. For instance, three boys were severely injured with gun-powder and gas-pipe. None of them had any money for the required medical treatment. The Council working through the other organizations of the town was able to get adequate service free of charge for the boys. Thus it functions as an integrating factor.

It has brought about cooperative thinking on community problems.

It has fostered racial and class friendship and appreciation.

It has prepared the way for cooperative church unity. It has practically obliterated denominational lines.

It has insisted on an adult emphasis and has brought to them a sense of obligation and responsibility for the leadership of the community.

The forty community organizations that were found in the beginning have been led into a sharing of a larger responsibility.

And so the work goes on. A growing consciousness of the worth of such a program is being felt among the people of the community. At the time of the first venture, one of the leading men of the town said to Mr. Berry, "You're a fool; nothing like that will work here. It won't last three months." It is entering its fourth year with a hopefulness and faith born of progress and encouraging results.

Space does not permit a discussion of the influence of such a community program on the churches. But it is enough to say that "the leaven leaveneth the whole lump." The churches have grown rapidly in the power of leadership and in membership. Obviously, such experience of working together in the solution of community problems has paved the way for the union of two of the churches.

It has not been smooth sailing. Needless to say there has been criticism of leadership and program, but—"By their fruits ye shall know them."

Whence Handwork Suggestions?

By Rita H. Hogan*

T A meeting of leaders who had been engaged to teach in a vacation Bible school, a teacher made this request, "Give me three handwork suggestions for boys acation school—three that will work! And I should three for girls too!" Fortunately the leader of the ıp knew that handwork suggestions do not come in es. Neither can they be picked from trees! If handk is to be worth while at all it must be an outgrowth he interests of the group. It cannot be plastered on as ay to use the time designated for handwork in the daily edule of the school. The only legitimate excuse for its stence is the felt need of the child.

A group of ten girls, twelve-year-olds, in the First ptist Church of Montclair, New Jersey, began in Septem-, 1930, to make a study of how we got our Bible. They d as their text, Harold Hunting's *The Story of Our ple*, and following the content given there, started their dy with the New Testament.

Since Paul's letters were the earliest of the New Testant books to be written, their first interest centered around se. It was very evident that to take a chapter or a lesson h Sunday would be entirely too much and so it was reed to spend as much time on each topic as interest uld warrant. The letters were not read in their entirety sections from them were read and discussed. The chief phasis was placed upon the writer, the persons to whom letters were written, and the circumstances calling forth epistle.

At the close of this unit, the girls made a summary of work of Paul in the form of a dramatization. Various nes were listed on the blackboard and individuals lunteered to write a particular scene. These were brought and criticized by the group and necessary changes made the result of the group discussion. The scenes chosen re very short and to the point. They included:

Paul Recalls His Conversion.
Paul Dictates a Letter of Introduction for Phoebe.
The Corinthian Church.
Paul As a Prisoner in Rome.
A Last Letter from Paul.

Several class periods were spent in studying costumes d preparing to give this summary to the rest of the urch school in a worship period.

Following Paul's letters, the synoptic Gospels were died (Matthew, Mark, and Luke); then the Acts; the neral epistles; John and Revelations.

During this unit there were many opportunities for real rth-while expressional activities. A group of five girls rked on a comparative study of the Gospels, choosing tstanding incidents in the life of Christ and cutting from l Bibles the record of those events as written by the four spel writers. These they pasted in parallel columns in a ss notebook, illustrating it with appropriate pictures.

Another group worked on a miniature library containg the books of the New Testament. For this purpose they ed safety match boxes, covered first with a cardboard ndation and then with envelope linings to resemble lian books. When standing on end, they can be made to look very much like a small book. The name of the book was printed on the binding and when the twenty-seven were completed, one girl made a sectional book case from a shoe box and the books were placed on the shelves in the order in which they appear.

One girl took as her task the making of a chart which would show the order in which the books were written. She had three columns headed: book, author, date. All of the girls worked on gathering data for this chart and spent one period checking on their accuracy. The results were printed by the one girl on a large wall chart.

Two other charts were made by two of the girls. One of them had as its center of interest, the open Bible. Under it were printed derivations of the various names by which the Bible has been known through the centuries such as: "Biblia—little books"; "Scriptures—written by hand," etc.

The second chart had as its center of interest a map of Palestine. Pasted all around the chart were copies of the Gospels in foreign languages. These were procured from the Bible Society in New York at a very small cost. Under the map was printed, "Events which happened in this small area have been recorded in all languages."

For the Children's Day program, this class wrote a summary of their New Testament work in dramatization form choosing for this purpose outstanding typical events. The procedure used in working out this dramatization was similar to that used in the work on Paul. The first three scenes chosen were concerned with events in the life of Christ. The fourth and fifth scenes were an attempt to typify the kind of work which he did. The last two scenes portrayed the "carry-on" by the disciples.

For this presentation the girls used a large book frame nine feet square when opened. They covered it with black paper muslin and cut gold letters "The New Testament" for the front. The pages were brown wrapping paper upon which they had painted, with alabastine, the backgrounds for their scenes. At the beginning of the program the book was closed and as each scene was presented, a page was turned to give the appropriate setting. The scenes as given were:

The Birth of Christ.
The Visit to the Temple.
John the Baptist.
Parable of the Talents.
Parable of the Prodigal Son.
The Lame Man at the Temple.
Paul's Defence Before Agrippa.

Between each scene Scripture verses were read to connect the events and as the book was closed, John 21: 25 was read.

For the painting of the scenery the girls spent two Saturdays and one Friday evening in addition to their Sunday work. Their enthusiasm was high because they worked with a real purpose in view. The short program was marked by simplicity and reverence.

The girls are having an enjoyable time with the Old Testament, a study of which began this last September. It is quite certain that there will be no cry from the leader of this group, "Please give me some handwork suggestions which will work!"

* Millville, New Jersey.

The Church "In Between"

MY SUNDAY SCHOOL SUPERINTENDENT and I were walking toward the car, following our attendance at a school of religious education.

"Well," I said, "How did you like it?"

"Alright," he said rather reluctantly, "but it does not strike home. That is what is the matter with these schools of religious education as far as we are concerned. They deal with the big church, or the little church, but a church like ours, neither city nor country, but just in-between—well we are out of it. Now of the lectures we heard, what can you say actually struck our problem?"

I had to admit we were not touched. According to what we had heard, we simply could not meet the requirements and the challenge. These lecturers talked as if every church had classrooms, blackboards, up-to-date curriculum, bell systems, a large budget to work with, teachers who did nothing but teach Sunday school, and a religious education committee who knew and dared do what they knew.

Well, we had no classrooms. Our budget was small indeed. Our teachers, though willing, were busy people. Our church was suburban, with a membership of about 200 and a church school of 120. How were we going to departmentalize? reorganize for worship? Hold weekday sessions? maintain the quiet and discipline necessary for real class work? How were we going to dramatize? We had a big building with nothing in it except space. Our entire equipment consisted of an Auditorium for Worship, a Ladies' Parlor, a Men's Forum Room, and a Vestry. But one thing we did have. Our people though not "All trained" were willing to be led and shown.

"There is one thing that these schools do, however," I answered my co-worker, "they do set ideals and standards for us to attain. They open up possibilities. They make us dream dreams. Now supposing we set up certain ideals for our own church school. Let's forget the applications we have heard. Let's do our own applying according to our own situation. They told us what to aim at. Well we are going to do the aiming."

Thus we started the movement for a new up-to-date church plant with as many facilities as we could have according to our conditions and size.

We began to arouse the entire church. The pulpit was used frequently. At our teachers' conferences we talked of our needs. At our standing committee meetings I spoke of our difficulties and needs. The teachers were enthused. Officials of the church were taken on tours of inspection. Finally, on Rally Day I preached on the church's place and task in this modern day. And a few weeks later a response came in the form of a check from one of our very interested parishioners.

Today, within the same four walls of the church building we have the same auditorium, ladies' parlor, and men's forum room, and in addition: seven classrooms each with a seating capacity of fifteen; a young people's chapel, seating seventy-five; a choir room; a pastor's study; a separate primary and beginner's department; a large stage; an assembly hall with a seating capacity of two hundred and fifty; and a modern kitchen. All our classrooms have blackboards. Our assembly-room is used for church school worship for all except the adults and the small children. During the week this assembly-room is our recreational hall, our place for plays and dramas, our church supper hall. We remodelled according to our situation and our capacity, without doing violence to religious educational ideals.

What of the actual work of religious education? A new impetus has come to our teachers. Now they fear that they may not do well enough. They grasp every possible opportunity to make their teaching more effective. Gradually we shall eliminate teachers who, though popular among pupils, do not see the need of educational background and method. To build for the future we send every year a number of delegates to the Northfield Conference on Religious Education. Meanwhile our church school superintendent, with the aid of the religious education committee, is developing a curriculum which meets our needs.

With our new equipment our problems have not decreased. However, they are problems which come with growth and progress. One of our great problems is the teacher himself. When a change is made in the teaching staff we sometimes have to take one who knows nothing about teaching. We no longer cry "lack of trained leadership." Such a cry discouraged some of our best teachers who were really accomplishing more in character building than some others who knew methods but who lacked depth and consistency. We concluded that we must stop crying "get training" and foster rather the spirit of inquiry and of willingness to improve. We recognize people with latent possibilities and put them to work, pointing out all the time ideals and aims and suggesting methods. Sometimes a good book placed in the hands of a teacher is worth a dozen lectures. We sow the seed of modern educational demands and methods and find that the willing teacher bears fruit.

The result of all this is that we have according to our local situation a working and workable church, not strictly ideal in planning and equipment, but very usable and practical according to modern ideals for the church and her task. The church "In between" offers the best opportunity for some real planning, adaptation, and work.

—A Pastor

Sunday Schools Must Improve

WE are indebted to Mr. J. L. Kraft, Treasurer of the International Council of Religious Education, for a copy of a letter which he recently received from Mr. Lewis D. Sampson, brother of Governor Flem D. Sampson of Kentucky. The following statement which appears in this letter is particularly significant as representing the viewpoint of a prominent layman:

"My personal impression is that the Sunday school might very well be a much greater influence for good in the present day and in future days than it has ever been before.

"In your own business, doubtless, you have inaugurated change and improvements. In every department this is true. In the field of religious education, I am impressed, we have not made as much improvement. Moreover, it seems we are too easily convinced by the doubter that the old-fashioned church going people and Sunday school teaching people are out of date.

"It seems to me we ought to wake up and inaugurate new methods of making the old truths interesting, inspiring, beneficial."

Five Years of Religious Education in High School

By George S. Yaple*

THE Highland Park High School (Michigan) ranks with the first five in the United States. Its enrolment, including students from the seventh grade through the welfth, numbers 3,500 in all, the student body being rgely composed of children of the workers of many ationalities who are employed in the automotive industries and about Detroit. The Highland Park schools are ot a part of the Detroit system.

Six years ago optional courses in Old and New Testaent were offered to the senior high school students, beinning with one class in each course. At the end of five ears there were three classes in Old Testament and two New Testament. Since it is contrary to the laws of the ate of Michigan to offer Bible as a compulsory subject, ie authorities offered it in the history department as an ptional course.

In the first year only one objection arose from the comunity. This was from a Jewish father who, upon hearing is daughter state that she was going to enter a Bible class, emanded an explanation from the school's superintendent or what he impulsively concluded was compulsory Bible udy. When it was made clear to him that the girl could ke Bible if she wished to, or could omit it from her hedule if she so desired, the father replied, "Well, let er stay in the class." The only other objection came in ie fourth year when the Baptist Minister came to the high hool principal with great concern and argued for an our against the teaching of the Bible. His point was that ie interpretation which the students got from their study the high school was contrary to the interpretations which ere taught in his church and church school. Set against ese two criticisms are many encouraging and complientary reports which have come to the school from the mmunity. Other ministers take pride in relating to us, id publicly, that the best teachers and helpers they have their church schools and youth societies are those who ave taken the Bible courses in the high school. Parents ave also reported that many of their children's questions pon religion and the Bible which they could not answer ave been answered in the classroom.

The classes in Bible met regularly for forty-minute eriods five days per week. The same credit was given as or history courses. The textbooks which were used in ie courses were the Bible and Old and New Testament llabi prepared by a committee of teachers who, several ears ago, were appointed by the State Supervisor of Edution at Lansing, Michigan, to compile a course of study or use in the church school, for which credit would be fered, if covered by an examination when completed. lthough the syllabus is arranged for weekly lessons covring an entire year, it was found suitable as a unit outline or one semester's work in the high school, taking into count holidays and several weeks spent on special projects, such as an elementary study of comparative religions. The students had access also to a good library of religious literature which was part of the school library.

In the Old Testament course the semester opened with two weeks devoted to the origin of the Bible, then followed the life of the early Hebrews, including the biographies and some of the more important folk stories, concluding with the Exile and Restoration. The New Testament course began with the life of Christ and continued through the account of the early Christian Church, concluding with a short course in comparative religions.

The two teachers of the Bible classes were mature men, fathers, who had had fifteen years or more of teaching experience; both of whom have done a great deal of church work. These men hold degrees in pedagogy, and life certificates for teaching. It can be said also that both men have a great love of young people and a thorough understanding of their problems. These men were more concerned in making a better Catholic of the Catholic student, a better Jew of the Jewish youth and a better Protestant of the Protestant, than they were in persuading all students into one faith or the acceptance of one creed.

The classes averaged between twenty and thirty students in size and were composed chiefly of the juniors and seniors of the high school. In each class were found Jews, Catholics, Christian Scientists and representatives of all sects of the Protestant faith. A number of students professed Atheism, and some came from homes without any faith. The boys in the classes were virile, representative students, football players, basketball stars. The girls were jolly, happy, good looking girls.

Although we expected a serious and sincere response to the work of the Bible class, a spirit of freedom, informality, and sympathetic discussion prevailed. It was our ambition, not so much to be teaching a course, as to be helping the students to solve their moral and ethical problems, to rise out of the fog of religious doubt; and also to build a foundation for the broader experiences and intellectual dangers of college life.

In both classes each semester several effective projects were developed. In the New Testament course students prepared a Christmas pageant, something similar to which had been an annual institution in the school, but formerly produced by the music and arts departments alone. (The students of the New Testament class produced the dramatization while the art department was responsible for stage settings and costumes, and the music department with its several choruses and orchestra supplied the music for the various episodes.)

Another project which was developed each semester was the compilation of a life of Christ. Each student in the New Testament class was assigned the writing of some chapter in the life of Jesus, thirty subjects in all being chosen. These were written with the help of outside read-

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ing and were handed in and corrected, then typed by the Commercial Department of the school, and later bound in the school bindery. Each chapter was separated by an appropriate print from the masters. The same project was carried out in connection with the Old Testament course, using the heroes of Israel. These volumes are now a part of the religious library of the school and are read by many students.

During each semester's work the students rewrote both Old and New Testament stories in dramatic form, sometimes acting them out in an informal way. In the New Testament class the students spent five or six periods in working out a practical code of living for the high school youth. This project was not introduced until we came to the study of the "sermons of the mount." The students condensed the practical teachings in Jesus' mountain sermons to a ten-point code, which varied in point from semester to semester, but which in general ran as follows:

Love one another
Resist evil
Judge not that ye be not judged
Give, and with simplicity
Swear not at all
Let your light shine
Seek and ye shall find
Serve God only
Rejoice and be glad, or be of good cheer (This point threw a new light upon Christianity for some students before had thought Christianity was not a religion of joy.)
Pray often

The students in the Old Testament course looked forward each semester to the visit to Temple Beth-El, which is the large and very beautiful temple of the reformed Jews in Detroit. This temple is filled with fine symbolism of Hebrew history. The Rabbis took great interest and delight in giving themselves for two hours to the class in "Bible." It was a great inspirational and educational treat for the students to hear these Jewish divines review the entire Old Testament history, using the symbolism of the temple to clarify many of the points of interest.

Less formal projects terminated in occasional assemblies of all Bible classes when the students were addressed by some citizen who had just returned from the Holy Land or Near East tour, often accompanying his talk with lantern pictures or movies. At least once during each year we were able to bring in a fine type of missionary who spoke of the religions in the country from which he came.

In regard to the benefits which the students derived from these courses in religious education, the following personal instances and testimonies may be related:

At the close of each semester's work the students were requested to participate in a self-examination, speaking to them very intimately and assuring them that the way in which they answered the questions put to them would not change their grades for the semester mark; in fact, the grades were all determined before this self-examination was offered to the students. Furthermore, students need not give their signatures unless they cared to do so. Only a few did. The following questions were answered by 225 students in June 1929:

1. *Has the study of the Bible in school helped to give me a clearer idea of the Bible or am I more uncertain as to what to think of it?*
This question was answered 100 per cent yes.

2. *As a result of studying the Bible in school am I more or less tolerant of other people's ideas of religion?*
Eighty per cent stated that they were more tolerant of others' religion.

3. *Have I become more or less cooperative with others in school and social projects?*
Thirty per cent stated that they were more cooperative since taking Bible, while 60.5 per cent said there was no difference.

4. *Do I take my home responsibility more or less cheerfully than I did a year ago? Can I more cheerfully obey my parents?*
Forty per cent said that they were more cheerful in their home responsibilities, including obedience, while 39.2 per cent saw no difference.

5. *Has my spirit of brotherly love toward other nationalities and people of other colors increased or decreased since having taken the courses in Bible?*
Sixty and four-tenths per cent said that their spirit of brotherly love had increased, while 37.1 per cent marked no change. One of the students, a Jewish boy, answered this question by saying, "I now realize that other nationalities and people of different colors are striving to do the same thing I am." Quite a number in this latter class insisted that they had always maintained a spirit of brotherly love.

6. *Do I find that I can forgive others more or less easily of the wrongs they do me?*
Eighty per cent stated that they could forgive more easily, while 20 per cent were doubtful. One girl answered this question by saying, "Yes, I can forgive more easily, for at times there comes to my mind certain quotations from the Bible which make it easier to forget wrongs done to me."

7. *Can I talk more or less easily with others concerning the Bible and religion in general?*
This question brought a 100 per cent affirmative answer, with considerable joy manifested in the fact that Bible study had made them more conversant and gave them a background for their ideas when talking at home and with friends.

8. *Have I a greater and more positive idea of what my religious belief is, or am I more befuddled concerning the matter?*
Sixty-two per cent claimed to be "out of the fog," while 30 per cent said that they were still puzzled.

9. *Do I have a fairly good idea of what life is all about or am I still "all in the air" about why I am here?*
Eighty per cent stated that the cause of being was made clearer, while 20 per cent remained "in the air."

10. *Since taking Bible in school do I have more respect for the church, as a name applied to a company of people who are striving to live the best they know, or do I have less respect for this institution known as the church?*
Sixty and five-tenths per cent claimed that their respect had increased, while two students were doubtful. Two claimed to have less respect and three students confessed to no change. A number of students stated in a more informal way that their respect for the church had greatly increased after studying the long periods of hardship and suffering involved in developing the Christian church. One Jewish boy answered this question by saying, "Since taking Bible I have respect for any person trying to serve what he believes is God."

The following personal experiences which arose out of the class discussions will give further proof of how Bible study prompted thought.

Laura, went into the New Testament Bible class "just for credit." For a period of three weeks she did not react to any of the lesson material or discussions in class. Nevertheless, she was attentive. Finally, one day after class she asked what it was all about and spoke particularly of the terminology used in the class which she had never before heard. When questioned as to whether she had ever been to Sunday school or if she had ever heard her parents use terms and expressions such as she had heard in the class, she stated that religion, church, Bible, and God had never come to her ears, and explained further that the members of her family were non-believers. She was allowed to stay in the class, although she was unable to make any contribution, and as it was her last semester in high school no resulting impressions could be ascertained.

Dorothy was a charming and vivacious girl in her senior year. She took Old Testament "just for credit." She had been a careless and troublesome student all through high school, her chief difficulty being her uncontrollable spirit of mischief and daring. By the end of the course in Old Testament she had become interested in the Bible as history and literature, so much so that she registered for New Testament in her final semester. Dorothy's reaction to Bible study came to a climax in the lessons which had to do with Jesus' miracles of forgiveness and the parables which brought out Jesus' estimate of the individual, such as the Prodigal Son, the Lost Coin, The Lost Sheep, and the Sinful Woman. Dorothy, two years previous to this time, had committed a serious indiscretion which had clouded her conscience and her reputation, and the experience

(Continued on page 43)

Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

ge for Love, The (Billie Dove) (U.A.) Absurd e for innocuous but confused story about whether oine should continue business career after rriage—or hero should marry domestic type—remarry each other. Hero miscast, and action gs.
· A: Mediocre. *For Y:* Hardly *For C:* No.

lexander Hamilton (George Arliss-Doris Ken-) (Warner) Excellent picture of high historical ue and character charm, but dramatic conflict ıkened by subordinating all to Arliss. Hero wins easily. His admitted infidelity to his wife is d as the climax—which will displease many. e sets and costumes.
r A: Interesting. For Y: Worthwhile. For C: Beyond them.

Bargain, The (Lewis Stone, Doris Kenyon) irst National) Clean, human-interest story, w-moving but finely acted, about genuinely ppy married couple. Son would sacrifice art to ke quick money to marry—same mistake father d made. Devoted wife's solution not wholly conıcing but interesting.
r A: Interesting. For Y: Good. For C: Beyond them.

Beloved Bachelor (Paul Lukas) (Paramount) arming work by Lukas in light but delightfully man and appealing love story, with inimitable nedy by Charles Ruggles. Interesting situation little ward's ardent love for her benefactor who long unaware of it.
r A: Entertaining. For Y: Entertaining. For C: Fair.

Brat, The (Sally O'Neill, Allan Dinehart) (Fox) ovelist rescues orphaned waif from the slums to e for "atmosphere" in his next book. Complicaıns arise but Cinderella ending solves all pleasıly. Plenty of comedy.
r A: Rather good. *For Y: Amusing. For C:* Too mature.

Cisco Kid, The (Warner Baxter, Edmund Lowe) ox) Feeble imitation of "In Old Arizona"—th Baxter as Mexican bandit Robin Hood, Lowe Sergeant out to catch him. A stale story of ap romance, sticky sentiment, labored wisecking, threadbare bravado. Unprofitable to all ıcerned.
r A: Poor. *For Y:* Not the best. *For C:* No.

Dangerous Affair, A (Jack Holt, Ralph Graves) olumbia) Laughable crook-mystery melodrama, th usual hokum and scare devices, but entertainly burlesqued. Graves, as big-city reporter, nmits theft to give his pal, suburban police-ef, a chance for glory. Refreshingly different m their usual violent love-triangle.
r A: Light and Amusing. For Y: Amusing. For C: Funny.

Devotion (Ann Harding-Leslie Howard) (RKO) arming film, old-fashioned plot but superb ıracter work by three star actors and a child. ıture but delicate and genuine love story that i give only the most wholesome reaction and ill to average youth of today.
r A: Excellent. For Y: Good. For C: Too mature.

Five Star Final (Edward Robinson) (First Naıal) Strong, breezy, fast newspaper story, violent aignment of unscrupulous tabloids. Near ruin daughter's future and suicides by both parents result. Some very vulgar dialog supposedly ded for "truth." Fine cast, acting, and direcn.
r A: Fine of kind. For Y: Doubtful. *For C:* No.

Friends and Lovers (Adolphe Menjou, Lily mita) (RKO-Pathe) Lonely wife of unscrupulous cknailer—unfaithful with one officer and loved another, nearly wrecks the friendship of the o when they find it is same woman. Husband is ed, paramour wins. Unwholesome situation no offensive scenes.
r A: Ordinary. *For Y:* Better not. *For C:* No.

Get-Rich-Quick Wallingford (William Haines) -G-M) Funny, fast, lively crook farce, no obionable sex stuff. Haines in much better role than al, but all standards of honesty distorted. ng, swindling, double-crossing made to seem erly natural and very amusing. Expect sequels.
r A: Good of kind. *For Y:* Doubtful. *For C:* Doubtful.

Graft (Regis Toomey, Sue Carol) (Universal) ty politics and gangsterism in a mayorally elec-, with much newspaper stuff thrown in. One didate "good," other an unscrupulous villain. ey act accordingly, and result is according to t movie traditions.
r A: Mediocre. *For Y:* Hardly. *For C:* No.

Heartbreak (Charles Farrell, Madge Evans) (Fox) Charming love story—of fine American boy and Austrian girl—separated by America's declaration of war. By tragic coincidence he kills her brother in airplane duel. War story but not too much so. Notable acting by Madge Evans and the two boys.
For A: Good. For Y: Excellent. For C: Good.

Homicide Squad (Leo Carillo) (Universal) Rather well-knit little police-vs-gangster story built for thrill at any cost. High tension and strong suspense. Shootings galore, usual romance inserted, and convincingly sinister villain.
For A: Fair. *For Y:* Thrilling. *For C:* Too strong.

Honor of the Family (Bebe Daniels) (First National) Cheap intrigues of a contemptible heroine of no principles or character, with her gigolo lover and swaggering military rival, for the main purpose of swindling her doting old benefactor. Mere sex stuff and hokum, not only stupid but unpleasant.
For A: Cheap. *For Y:* Unwholesome. *For C:* No.

Left-Over Ladies (Claudia Dell) (Sono-Art) Sophisticated trash about social emptyheads, who chatter cheap dialog, "know all the answers," hence need no conventions. Continuous booze and sex in luxurious settings. Travesty on marriage, concerned with divorce at noon and "playing around" same evening.
For A: Trashy. *For Y:* Pernicious. *For C:* No.

Mad Genius, The (John Barrymore-Marian Marsh) (Warner) Similar to but better than "Svengali," with dancer instead of singer as eccentric maestro's protégé. Highly spiced with unwholesome sex element. Easy, sure-fire, money-making stuff that Barrymore seems to prefer to normal roles more difficult to play.
For A: Good of kind. *For Y:* Better not. *For C:* No.

Mad Parade, The (Evelyn Brent) (Paramount) Loud, sensational and largely absurd story about women in the great war, running canteen in midst of shells. No man in cast. Crazy hash of artificial heroics, hard-boiled dialog, sentimental weakness, and moral deterioration. War as it never was.
For A: Silly. *For Y:* By no means. *For C:* Certainly not.

Once a Lady (Ruth Chatterton) (Paramount) Another scarlet-woman role, with Miss Chatterton as Russian adventuress—loving much, with and without marriage—suffering heavily from caddish, snobbish husband—and losing all happiness at the end. Offensive situation of charming daughter and "cocotte" mother.
For A: Unpleasant. For Y: By no means. *For C:* No.

Pardon Us (Laurel and Hardy) (M-G-M) Laurel and Hardy, in prison and out, in fine mixture of slapstick and real character comedy, without resort to labored wisecrack or cheap sensation. First full length film by these stars is deft, clean, human and amusing comedy.
For A: Fine of kind. For Y: Excellent. For C: Excellent.

Parisian, The (Adolphe Menjou-Elissa Landi) (Security) Labored farce, showing American business does not fit into gay Parisian life. Practically unobjectionable, but otherwise no merit. Flimsy plot, mostly dull, poorly photographed and acted. Unfortunately so poor that it will hurt Menjou.
For A: Poor. *For Y:* Poor. *For C:* No.

Platinum Blonde (Robert Williams, Jean Harlow) (Columbia) Lively story about a realistic, engaging, breezy, whimsical, and interesting newspaper-reporter. Played by Robert Williams whose recent death is great loss to the screen. Some sure-fire hokum—drunken party, socks in the jaw, cheap dialog—but mostly wholesome fun.
For A: Very good of kind. For Y: Probably good. *For C:* Hardly suitable.

Road to Reno, The (Lilyan Tashman) (Paramount) Cheap and sensational love stuff at its worst. Vulgarian mother plans fifth marriage with a rounder, who tries to seduce her daughter and is shot at the altar by her son, etc. Offends every ideal of home relationships.
For A: See it and think. For Y: Pernicious. *For C:* No.

Shanghaied (Noah Beery and Richard Cromwell) (Columbia) More toughness, booze and brutality on shipboard. Fair plot and agreeable little love story buried under endless fights and bludgeonings. Life on high seas is always terrible, according to the movies.
For A: Hardly. *For Y:* Violent. *For C:* Better not.

Side Show (Winnie Lightner, Charles Butterworth) (Warner) Winnie as right-hand-man to drunken circus-owner gets the "barker" she has loved and lived with, in spite of complications caused by her kid sister's competition. Much slang and rough house, but less cheapness, vulgarity and risque intent than usual.
For A: Hardly. *For Y:* Doubtful. *For C:* No.

Sin of Madelon Claudet, The (Helen Hayes, Lewis Stone) (M-G-M) Heroine runs away from parent-chosen marriage, becomes mistress to American painter, then to famous crook, then degraded prostitute to raise her son to success, not knowing his mother. Weak as "truth." Finely acted but thoroughly unpleasant.
For A: Fine of kind. For Y: No. *For C:* No.

Skyline (Hardie Albright and Thomas Meighan) (Fox) Boy on a barge (finely played by Albright) with skyscraper dreams, is helped to his goal by his unknown father, a builder. Lively, not always credible action, many thrills, and nasty situation involving boy and father's former mistress.
For A: Fairly good. *For Y:* Better not. *For C:* No.

Spirit of Notre Dame, The (Lew Ayres) (Universal) Fine football stuff, and excellent propaganda for Notre Dame, her football system, and the beloved Rockne. Well acted, and the Four Horsemen are there. Hollywood's crude insertion of supposedly necessary "romance" mars whole with sheer drivel.
For A: Good. For Y: Good. For C: Good.

Susan Lenox, Her Fall and Rise (Greta Garbo-Clark Gable) (M-G-M) Sordid string of sex episodes—opens with attempted attack on heroine by fiance—she meets hero and "falls" in twenty-four hours—then "kept" by series of men—finally finds debauched hero in Panama dive. They marry for "rise" after eight reels of "fall."
For A: Trashy. *For Y:* Unwholesome. *For C:* By no means.

Twenty-Four Hours (Clive Brook-Miriam Hopkins-Kay Francis) (Paramount) A fine cast wasted on a morbid story of very seamy social life. Marriage has failed, so husband and wife take on mistress and lover. Heavy drinking orgies in night clubs and apartments, murders, trial, narrow escape, etc.
For A: Unpleasant. *For Y:* Unwholesome. *For C:* No.

Unholy Garden, The (Ronald Colman) (United Artists) Farfetched crook melodrama, overdone to absurdity. Super-thieves, super-murderers, living together outlawed in desert ruin, ruled by super-criminal as hero. Thrilling but mostly ridiculous, with very cheap sex stuff. Waste of Colman.
For A: Trash. *For Y:* By no means. *For C:* No.

Wicked (Elissa Landi-Victor McLaglen) (Fox) Landi fine as young mother, wrongly imprisoned, fighting to keep her own baby. Agreeably different in its scenes in modern humane prison, officials who are human beings, and McLaglen as wholesome, convincing, invaluable hero, instead of "tough."
For A: Good. For Y: Good. For C: Little interest.

Women Go On Forever (Clara Kimball Young) (Tiffany) Feeble imitation of "Street Scene"—cheap boarding house life—artificial plot and thrills, common and dull characters, mostly stupid dialog, and too little humor to save it. Merely a lot of cheap crookedness from cheap people. Acting fair.
For A: Dull. *For Y:* Better not. *For C:* No.

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR JANUARY

By Elsie G. Rodgers*

The Leader's Purpose

Christmas with its beauty, its thrill, and its all too-pervading excitement is past. As the New Year opens, we all, both leaders and children, need to sense anew the purpose for which that Baby came. Jesus himself said he came that we may have life and live it abundantly, and may know the Father, God, whom to know is life. Jesus constantly placed great emphasis upon personal relationships. He spoke often of his intimate, close relationship to the Father; so close that he could say "I and the Father are one" (John 10: 30). He spoke often also of the close relationship which must exist between him and his disciples. "Abide in me and I in you," he said, "for apart from me ye can do nothing."

It is quite true that this relationship grows between the child and God through experiences of helping, friendliness, self-direction, etc. Study materials are planned to give opportunity for this learning through experience. It is the particular function of worship, however, to create and nourish the sense of reality of that relationship; to give expression to it through praise, songs and prayers of thanksgiving, supplication, and aspiration; to provide opportunities for quiet listening, so that God may speak to the worshiper. Which is to say that worship does not primarily inform; rather it creates and gives expression to attitudes toward God and toward other people, and desires to be and to do.

The purpose then for the worship during the first three months of the year might be expressed: To foster in primary children a deepening consciousness of joyous, loving relationship with God and Jesus, manifested in willing obedience and cooperation.

Planning for Worship

So broad a purpose gives opportunity for many worship emphases or thoughts or themes. In deciding upon the worship thought, it will be helpful to ask the question, "What particular need in the lives of these children will be most helpfully met or expressed in worship today?" Perhaps the answer will be "The desire to express joy in the snowy, winter day"; or it may be "To realize that children show their love by obedience"; or "To know that God can and will help children to be brave and true."

It is often hard for little children to realize that the dear Baby of whom the Christmas stories have told, and the kindly Jesus of whose helpfulness they later hear, are the same. For this reason, stories of Jesus our Friend and Jesus Helping People, appear in most of the study materials at the beginning of the year.

The most helpful worship thought during January, therefore, will probably be, "Jesus Our Friend." Each Sunday's worship may center in some phase of this more general theme, such as:

"The Little Boy Jesus"
"Jesus the Helper"
"Jesus Our Friend"
"God's World, Which Jesus Loved"
"Keeping God's Day"

Suggested Program Development

It is not our purpose to outline a worship service for each Sunday, but rather to suggest how worship may develop quite naturally in the department group. Primary children worship most easily and naturally when the worship materials are quite familiar. This does not mean, however, that a poem or prayer or short passage of Scripture which expresses exactly the worship thought may not be used. Of course, the leader will not attempt to teach it to the children during the service, but she may repeat the poem or Scripture or sing the song while they listen.

It is helpful in planning worship to have for reference, the materials, memory verses and Scripture passages for reading, calls to worship and responses, songs and prayers, which have been learned and used during the past year, as well as those of the current quarter. This month the worship themes and materials are selected on the basis of the *Westminster Primary Departmental Graded Course* for the year 1931 and the January—March quarter, 1932. These same outlines are the basis of the materials published by a number of the denominational boards in both closely graded and departmental form. Next month the *Church School Closely Graded Courses* will be used as source material, and the worship based on the learning experiences suggested in them.

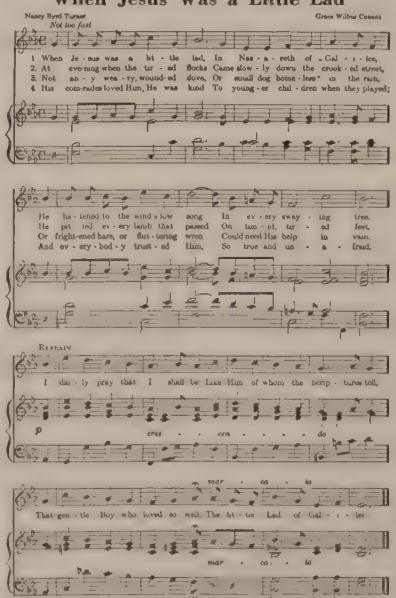
Let us suppose, then, that it is the first Sunday in the New Year. The chosen theme for worship is "The Little Boy Jesus."

Preparation for Worship

The children troop into the room, their eyes shining, their cheeks rosy with the winter wind. Off come coats, caps, overshoes. Quickly one child discovers pictures on the picture board, and calls to the others to look. Besides the familiar Christmas pictures, they find and discuss some new ones: a boy with his mother; another of a boy helping his father in a carpenter shop; another of women and children carrying jars on their shoulders; and then the ever loved "Christ and the Doctors." Another child is attracted by a table nearby, on which he finds models of a little flat-roofed, oriental house, a mill for grinding flour, a bed that rolls up. They talk about them with the teacher and discover that Jesus grew to be a healthy, happy boy and lived in a little square house.

Presently the piano calls. Quickly and quietly the children and teachers find their places. When all are seated the pianist plays the prelude.

When Jesus Was a Little Lad


Nancy Byrd Turner
Not too fast
Grace Wilbur Conant
1. When Je - sus was a lit - tle lad, In Naz - a - reth of Gal - i - lee,
2. At eve-ning when the tur - el flocks Came slow - ly down the crook-ed street,
3. Not an - y wea - ry, wound-ed dove, Or small dog home-less in the rain,
4. His com-rades loved Him, He was kind To young-er chil - dren when they played;
He lis - tened to the wind's low song In ev - ery sway - ing tree.
He pat - ted ev - ery lamb that passed On tum - bl. tir - ed feet.
Or fright-ened hare, or flut - tering wren Could need His help in vain.
And ev - ery - bod - y trust - ed Him, So true and un - a - fraid.
Reverently
I dai - ly pray that I shall be Like Him of whom the scrip - tures tell,
That gen - tle Boy who loved so well The lit - tle Lad of Gal - i - lee.

—From *Song and Play for Children*, by Danielson and Conant. Copyright The Pilgrim Press. Used by permission.

The Worship Service

A PRELUDE: Chimes No. 187 in *Primary Music and Worship.*

(The pianist should select music which she can play well, for a stumbling prelude hinders rather than helps worship.) When the music ceases,

A CALL TO WORSHIP may follow.

(*See accompanying music.*)

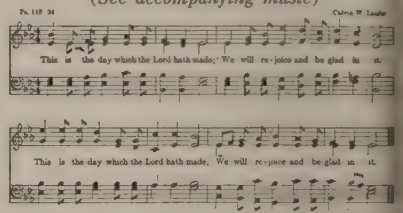
The pianist may play softly as the leader says: "The piano is saying to us—

'This is the day which the Lord hath made
We will rejoice and be glad in it.'

Shall we sing it together?"

SONG: "This Is the Day Which the Lord Hath Made"

(*See accompanying music*)


Ps. 118: 24
Calvin W. Laufer
This is the day which the Lord hath made; We will re-joice and be glad in it.
This is the day which the Lord hath made, We will re-joice and be glad in it.

—From *Primary Music and Worship*, Presbyterian Board of Christian Education. Used by permission.

A PRAYER may follow.

"The Children's Thanksgiving," may be used, or the leader may offer a short prayer of thanksgiving for the day and God's loving care.

CONVERSATION may follow:

The leader may say: "Before the piano called us to worship, the girls and boys were busy at the tables looking at pictures and other interesting things which tell us about Jesus as he grew to be a boy like the boys here. What sort of boy do you think Jesus was?" The children will perhaps suggest that he was "good" or kind to other children, or that he helped his mother. When they have freely made their comments, the leader may say: "Robert, would you like to read what our Bible says about the little boy Jesus?" and Robert will read the

SCRIPTURE LESSON: Luke 2: 52

Then the leader may say, "I know a song which tells about Jesus when he was a little boy. Listen as I sing it and after I am through, tell me what the song said. Then will follow the

SONG: "When Jesus was a Little Lad"

After the song, let the children tell what the song said; let them also bring the pictures which tell about Jesus. Write on the board their suggestions of the kind of boy Jesus was. This may lead to

PRAYER:

Let the children tell what they would like to say to the Heavenly Father about Jesus, and their desire to be like him. Then the leader may offer the prayer suggested.

The prayer will lead quite naturally to

THE OFFERING: given as an expression of the children's love for Jesus and their wish to be helpful. They may sing an

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ERING RESPONSE: "Father, Bless the
s we Bring Thee"
fter the offering, the worship may con-
le with
PRAYER
he children may sing or repeat in unison
refrain of "When Jesus Was a Little Lad"

I daily pray that I shall be
Like him of whom the Scriptures tell,
That gentle Boy who loved so well,
The little Lad of Galilee. Amen.

Additional Materials

TURES:
Jesus in the Carpenter Shop," Copping
The Angelus" (For interpretation, see
ley's *Pleasure from Pictures*)
Jesus Helping the Sick"
When Jesus was a Boy"
Helping Each Other"
"Singing Praises"
"Samuel Helping"
"Jesus, our Friend"
"God's World in Winter"

All the above pictures are to be found in the picture sets accompanying the *Westminster Primary Departmental Graded Course* for 1931.

SCRIPTURE VERSES:

Even a child maketh himself known by his doings. (Prov. 20: 11)

A glad heart maketh a cheerful countenance. (Prov. 15: 13)

We love because He first loved us. (1 John 4: 19)

Let us work good toward all. (Gal. 6: 10)

Sing unto Him, sing praises. (Ps. 105: 2a)

I was glad when they said unto me

Let us go into the House of the Lord. (Ps. 122: 1)

Remember the Sabbath Day. (Exodus 20: 8)

SONGS: (From *Primary Music and Worship*, Westminster Press)

"I Like to Think That Jesus was Once a Little Child"
"Tell Me the Stories of Jesus"
"Father, We Thank Thee"
"If Ye Love Me"
"Jesus Wants All of His Children"
"We Thank Thee, O Our Father"
"This is My Father's World"

STORIES:

"Two Stories About Fishing," in *Primary Worship Guide*, Perkins, Pilgrim Press. (Many other appropriate stories will be found in this book.)

"Taking Care of Mother," in *Religion in the Kindergarten*, Rhodes, University of Chicago Press.

JUNIOR DEPARTMENT PROGRAMS FOR JANUARY

*By Irene Rockenbach**

The theme for the month is "Friendliness ward Our Father's Children in Our Own untry."

Although little children generally are free m race prejudice, we find that many of boys and girls of junior age already have ned the impression from the attitude of ir elders that their own race, class, or ion is far superior to other peoples, and t the rest of the world is poor, dirty, and y much on a lower scale. Instead of cing the accent on the "poor" and "beghted" peoples in this or other countries, ese services are planned to lead the junior adventures of real understanding and appeciative interest among friends in our ther's family.

If a genuine interest has been developed the problems or needs of these nearby ends, the juniors may wish to share in an terprise or offering for a worth-while cause, a natural outgrowth of the attitudes that ve resulted.

Maps, models, and pictures may be used in preparatory period, if desired, and this riod may lead into the worship service. ie poster "America" picturing children m many lands, may be secured from the ational Child Welfare Association, and ed with good results. The hymns mened in the services are selected from the *nior Church School Hymnal*, Presbyterian oard of Christian Education, unless otherse stated.

January 3

HEME: *Friendliness Toward God's Dark-Skinned Children*

UIET MUSIC: Handel's "Largo"

ALL TO WORSHIP:

Leader: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

Response: Thou shalt love thy neighbor as thyself.

Song Response: We would be friends of all, the wide world over,
We would be growing like him every day
Who when a child grew wise and loving,
Filling his place in God's great world alway.
—JOSEPH YATES PEEK

The Lord's Prayer

SCRIPTURE: Acts 8: 26-39. The story of the baptism of one of God's dark-skinned family.

HYMN: "We've a Story to Tell to the Nations"

STORY: "The Boy Who Formed a Habit." By Margaret T. Applegarth. (A story of Booker T. Washington)

PRAYER:

Our Father, and the Father of all the world, we ank thee for friends. Help us to be friendly, as would have others friendly to us. Forgive us sometimes forgetting to be kind to those who m different from us. Help us to appreciate and understand what those of other races are doing. Teach us ways in which we may help them, and so grow more and more like Jesus. Amen.

CREED OF THE TRUE CITIZEN (*in unison*):

God hath made of one blood all nations of men, and we are his children, brothers and sisters all. We are citizens of the United States, and we believe our flag stands for self sacrifice, for the good of all people. We want, therefore, to be true citizens of our great country, and will show our love for her by our works.

HYMN: "Fling Out the Banner"

OFFERING SERVICE:

Leader: Take ye up from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it.

Response: I would be friend of all, the foe, the friendless;
I would be giving and forget the gift.
(Ushers bring offering to front)

Dedication Hymn: (Tune: "Canonbury")
Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in thy hand. Amen.

CLOSING HYMN: (Tune: "Norton")
Grant us to live as children should,
Who heed one Father's call,
And round a common place of prayer,
Desire the good of all.
So help us serve each other, Lord,
Whate'er our race or clan,
That through our love for each may come
The brotherhood of man. Amen.

BENEDICTION:

Keep us as thine own, O God, and fill our hearts with love to thee and our fellowmen. Through Jesus Christ, our Lord. Amen.

RECESSIONAL

January 10

THEME: *Friendliness Toward the American Indian*

QUIET MUSIC: "Berceuse, from Joselyn"

CALL TO WORSHIP:

Leader: And this commandment have we from him, that he who loveth God love his brother also.

Response: Let us not love in word, neither with the tongue; but in deed and truth.

Song Response: Love thyself last,
Look far and find the stranger,
Who staggers 'neath his sin and his despair,
Go lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

The Lord's Prayer

SCRIPTURE: Ezekiel 37: 9, 10. The text of a sermon preached to the Indians by John Eliot, missionary to the Indians, in 1646.

HYMN: "In Christ There Is No East or West"

STORY: "Searching for the Book of Heaven," *Junior Worship Materials*, by Burgess. (Cokesbury)

PRAYER:

Our Father, we thank thee that everyone, no matter of what race or color, may call to thee, and thou wilt hear them. We thank thee that thou hast given to all people everywhere a desire to know thee. Help us to be kind one toward another, always ready to do good to our fellowmen. And may thy kingdom of love and helpfulness come in every part of our beloved country, to all thy children everywhere. Amen.

HYMN: "The Whole Wide World for Jesus"

CREED OF THE TRUE CITIZEN (Same as first Sunday)

OFFERING SERVICE (Same as first Sunday)

CLOSING HYMN: "The Word of God Must Go"

BENEDICTION

RECESSIONAL

January 17

THEME: *Friendliness Toward the People of the Far North*

QUIET MUSIC: "Traumerei," Schumann.

CALL TO WORSHIP:

Leader: They that wait upon the Lord shall renew their strength.

Response: They shall mount up with wings as eagles;
They shall run and not be weary;
They shall walk and not faint.

Song Response: Faith of our fathers, God's great power,
Shall win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free.
Faith of our fathers, holy faith,
We will be true to thee till death.

The Lord's Prayer

SCRIPTURE: John 10: 10; 8: 12; Matthew 5: 14, 16.

HYMN: "Dare to Be Brave, Dare to Be True"

STORY: "The Story of a Dog Train." (Based on the incident of the dog team which fought its way through snow, ice, and storm to carry antitoxin to Nome, where hundreds were dying of diphtheria, in the winter of 1925)

"Through the screaming blast of a fifty-below-zero, eighty mile-an-hour blizzard, in blinding clouds of snow, through waist-deep drifts, over mountainous crags of pack-ice, heaving in the deep ground-swell of Bering Sea" they were fighting their way from the railroad station to Nome, six hundred and fifty-five miles away, where the contents of a small twenty-pound package entrusted to their care would save the lives of eleven thousand people.

The airplane with its record of coast-to-coast flight, its flight in frigid climes, its battle against blizzards—was it an airplane that was on its way for a speed record of service? No airplane this time; the airplane might break down. The trip would be too hazardous. The trust had been given to hardy trappers of the North and their train of Eskimo huskies.

Diphtheria, called the "black death of the Northland" because any Eskimo or native stricken with it was almost certain to die was threatening Alaska. Should it get a good start in Nome, "it would spread like wildfire."

Could those huskies keep up the pace? Could they keep the trail in the "half light and dark, snow, wind, and cold, with death hovering near every second"? At times the storm was so blinding that the driver could not see even the wheel-dog. But Balto, the lead-dog, was pressing on, dauntless; "he sniffed the trail in the light snow" when the driver couldn't tell where the trail began or left off. "He kept the direction on the bare ice when the wind had swept it slick as glass." It seemed that the dogs almost knew that upon them depended the lives of eleven thousand people, as they breasted the hurricane.

Back in the hospital at Nome, anxiously waited the one doctor and nurses. In nine days from the railroad station was the best that any dog team had ever made the distance. Nine days, and what

*Deerfield, Illinois.

might happen in that time? Every day recorded more deaths. The blizzard increased in its fierceness. Even in dire need, a relief musher was dispatched from Nome to the party bringing the precious package of antitoxin with warning to delay till the storm abated. The relief musher missed the party. The dogs were half frozen, but they plodded along. The piercing wind cut through the seal-skin trousers and the reindeer parka and hood worn by the drivers—but they gritted their teeth and held on to the reins. The storm thickened, but they pressed on. Since the anxious workers at Nome had sent out the warning to delay, now they must expect another day or two added to the nine.

But they had not reckoned what a train of dogs can do when something in the air makes them know their journey is of tremendous importance. These eager nurses at Nome had not reckoned what men of the Far North will endure when service calls.

It was five and one-half days since they had learned of the safe arrival of the precious package at the railroad station. Now four and a half days more to wait. But no, the exhausted team and half-frozen drivers are at the door. The precious package is delivered. They have saved eleven thousand lives, though they have almost given their own.

(Adapted by Marguerite Skidmore with quotations from "Racing the 'Black Death' of Alaska for 11,000 Lives" from the *Literary Digest* and *New York World*. From *The Elementary Magazine*. Used by permission of The Methodist Book Concern.)

PRAYER:

Our Father, we thank thee for men and women who are brave to do and dare many things to help their fellowmen. Grant that we may learn to understand thy law of service and kindness. Help us to discover the needs of others, and make us ready and willing to bring them friendly help and good cheer. Bless our friends of the far North, and grant that they may learn to know thee and love thee as the great Father of all mankind. Amen.

HYMN: "O Zion Haste, Thy Mission High Fulfilling"

CREED OF THE TRUE CITIZEN: (Same as first Sunday)

OFFERING SERVICE: (Same as first Sunday)

CLOSING HYMN: "It Makes No Difference, East or West"

BENEDICTION

RECESSIONAL

January 24

THEME: *Friendliness Toward the Southern Mountaineers*

QUIET MUSIC: "To a Wild Rose," MacDowell

CALL TO WORSHIP:

Leader: The earth is the Lord's and the fullness thereof;
The world, and they that dwell therein.
Response: Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.
Song Response: (Tune—"God's Love")

Grander than ocean's story
Or songs of forest trees;
Purer than breath of morning,
Or evening's gentle breeze;
Clearer than mountain echoes
Ring out from peaks above,
Rolls on the glorious anthem
Of God's eternal love. Amen.

The Lord's Prayer

RESPONSIVE SCRIPTURE:

Leader: Bear ye one another's burdens, and so fulfill the law of Christ.
Juniors: For the Son of Man came not to be ministered unto, but to minister.
Boys: And this is his commandment, that we love one another.
Teachers: But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?
Girls: Be ye kind, one to another.
Leader: Then shall the King say, for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.
Teachers: Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?
All: And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren even these least, ye did it unto me.

HYMN: "Love Thyself Last" (Printed in December, 1930, *Journal*)

STORY: "The End of the Feud." A Kentucky mountain story. (From *Stories for the Junior Hour*, by Ada Rose Demerest)

PRAYER:

We thank thee, Father, for thy great love, and because thou hast loved us so much, we ought also to love each other. Help us always to be loving and kind, not only to the friends who are near and dear to us, but may we be kindly and friendly to everyone, those who are near, and those who are far away. We pray that Christ's kingdom of love may spread throughout the world, and that we may be sharers in the great work. Amen.

HYMN: "O Master of the Loving Heart"

CREED OF THE TRUE CITIZEN (Same as first Sunday)

OFFERING SERVICE (Same as first Sunday)

CLOSING HYMN: "The World, Dear Lord, Is Very Large"

BENEDICTION

RECESSIONAL

January 31

THEME: *Friendliness Toward New Americans*

QUIET MUSIC: "He Shall Feed His Flock," Handel

CALL TO WORSHIP:

Leader: Be kindly affectioned one to another with brotherly love; in honor preferring one another.
Response: As ye would that men should do to you, do ye also to them likewise.
Song Response: (Tune—"Autumn")

If you cannot cross the ocean,
And far mission lands explore,
You can find the needy nearer,
You can help them at your door;
If you cannot give your thousands,
You can serve with willing might,
And whate'er you do for Jesus,
Will be precious in his sight.

PRAYER:

We thank thee, our Father, for the noble men and women who have given their lives to the work of telling others of thee, and of thy love. We are glad that we may serve thee here in our own city, and our own country, by being kind, and helpful, and friendly, to all of thy children, those of other races and nations, who have come to live among us. We believe that when we know each other better, we shall love each other more. Grant that we may "live as children should, who heed one Father's call." Amen.

SCRIPTURE:

Leader: And God said, Let us make man in our own image.
Response: Have we not one Father? hath not one God created us?
Ye shall call me Father, and shall not turn away from following me.
Leader: And Jesus said, "After this manner therefore pray ye, Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, as in heaven, so on earth."
Response: And what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

STORY: "Liberty and Justice for All." (From *Stories for the Junior Hour*, by Ada Rose Demerest)

HYMN: "Children of One Father"

CREED OF THE TRUE CITIZEN (Same as first Sunday)

OFFERING SERVICE (Same as first Sunday)

CLOSING HYMN: "Let Us Be Loyal"

BENEDICTION

RECESSIONAL

JANUARY SUGGESTIONS FOR LEADERS OF YOUTH

*By Mary Lawrence**

The beginning of the new year is thought of as a time for taking account of one's resources and for building new purposes. These programs have been built around the idea of personal development with the aim of stimulating the individual with high ideals and purposes.

INTERMEDIATES

THEME FOR THE MONTH: *Challenges to High Living*

January 3

THEME: *To Find the Best in Life*

HYMN: "O Gracious Father of Mankind"

SCRIPTURE: Phil. 3: 12-16

LEADER'S TALK:

There is good in life if we but find it. This good is God. That there is a force for good working in this world is revealed to us in many ways. There is truth and order in the world which can serve as guiding principles for our lives. There is beauty which is evident on every hand and which enriches life. There is human fellowship which makes life worth while. And there is opportunity for ever greater achievements which makes striving a joy.

Finding satisfaction in all these things in life does not come merely by wishing but it can come only by means of a continual seeking after it. Some people spend a purposeful life in such a search. Others merely drift with the tide. Robert Louis Stevenson spent almost his entire life in a fight against poor health. Yet he achieved much and was loved by all; thus finding the best life has to offer. Still he was always seeking greater heights. He expressed such desires in the following poem:

If, I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shone no shining morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, thy most pointed pleasure take
And stab my spirit broad awake.

PRAYER:

Dear Father, help us seek earnestly each day of this new year the good in life. May we direct our wills in accordance with this good. May we spend much time in prayer and meditation that we may come to know more fully what is good, what is thy will and that we may have power and guidance to live by that vision. Amen.

HYMN: "Once to Every Man and Nation"

January 10

THEME: *To Become Aware of the Needs of the World*

HYMN: "Rise Up, O Men of God"

SCRIPTURE: Luke 4: 16-21.

HYMN: "Now in the Days of Youth"

STORY: "The Heroine of Radium—Marie Sklodowska Curie"

You would hardly think that a big, bare room with rows of battered benches and shelves and tables littered with all sorts of queer-looking jars and bottles, could be a hiding-place for fairies. Yet Marie's father, who was one of the wise men of Warsaw, said they were always to be found there.

"Yes, little daughter," he said, "the fairies you may chance to meet with in the woods, peering from behind trees and sleeping in flowers, are a tricksy, uncertain sort. The real fairies, who do things, are to be found in my dusty laboratory. They are the true wonder-workers, and there you may really catch them at work and learn some of their secrets."

"But, Father, wouldn't the fairies like it better if it wasn't quite so dusty there?" asked the child.

"No doubt of it," replied the professor. "We need one fairy more to put us to rights."

At a time when most little girls are playing with dolls, Marie was playing "fairy" in the big chemistry room. . . . The professor soon found that his little daughter never let anything slip—either the things he said or the things he used. . . .

When Marie was sixteen, she graduated from the "gymnasium" for girls, receiving a gold medal for excellence in mathematics and sciences. . . . The position as governess to the daughters of a Russian nobleman was offered to the brilliant girl. . . . Now for the first time in her life, she knew Polish girl knew work that was not a labor of love. Her pupils cared nothing for the things that meant everything to her. . . . Marie was truly looking past her pupils, past the rich apartments, beyond Russia, into the great world of opportunity for all earnest workers. She had overheard something about another plot among the students of Warsaw, and knew that some of her father's pupils had been put under arrest.

"Suppose they should try to make me testify against my friends," said the girl to herself. "I

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leave Russia at once. My savings will surely me to Paris, and there I may get a place elper in one of the big laboratories, where learn as I work." . . . It was a wonderful when the solitary journey was over. . . . for a moment did she doubt that there was waiting for her in the big, unexplored world. ring those early days in Paris, Marie often reason to be grateful for the plain living of childhood. . . . Now she knew actual want in cold garret. . . . Day after day she walked laboratory to laboratory begging to be given ance as assistant, but always with the same t. It was man's work; why did she not look place in a milliner's shop?

day she renewed her appeal to Professor man in the Sorbonne research laboratory. . . . lgingly he bade her clean the various ac- ories and care for the furnace. . . . He realized the slight girl . . . was likely to become one is most valuable helpers.

new day dawned for the ambitious young an. While supporting herself by her labora- work, she completed in two years the univer- course for a degree in mathematics, and two s later, she won a second degree in physics chemistry. In the meantime her enthusiasm science and her undaunted courage in the face difficulties and discouragements attracted the iration of a fellow-worker, Pierre Curie, one he most promising of the younger professors. love you, and we both love the same things," said one day. "Would it not be happier to and work together than alone?"

nd so began that wonderful partnership of two t scientists whose hard work and heroic ggle, crowned at last by brilliant success, has an inspiration to earnest workers the world . . . . .

Madame Curie became deeply interested in the blem of the nature of the Becquerel rays and r wonderful properties. One day she discovered t pitchblende, the black mineral from which nium is extracted, was more *radioactive* . . . n the isolated substance itself, and she came the conclusion that there was some other ele- nt in the ore which, could it be extracted, would ve more valuable than uranium.

With infinite patience and the skill of highly ned specialists in both physics and chemistry, dame Curie and her husband worked to obtain s unknown substance. At times Pierre Curie but lost heart at the seemingly insurmountable tacles in the way. "It cannot be done!" he laimed one day, with a groan. "Truly, 'Nature l buried Truth deep in the bottom of the sea.' " But man can dive, *cher ami*," said his wife, with heartening smile. "Think of the joy when one nes up at last with the pearl—the pearl of th!"

t last their toil was rewarded. . . . The Curies woke to find not only Paris but the world ging the fame of their discovery. The modest rkers wanted nothing, however, but the chance go on with their research. . . . Their famous ac- nplishment opened a new world of interesting ssibilities, a world which they longed above all ngs to explore. . . .

Thus Madame Curie's labors have not only been service to her country, but also to humanity. r Truth knows no boundaries of nation or race, d he who serves Truth serves all men.

From *Heroines of Service* by Mary R. Parkman. pyright 1916, 1917, by The Century Co. Used by rmission.

NEDICTION

January 17

HEME: *To Share in the World's Task*

YMN: "God Send Us Men Whose Aim 'Twill Be"

CRIPTURE: Mark 10: 42-45

DEM:

od give us men! A time like this demands
rong minds, great hearts, true faith, and ready ıands:
en whom the lust of office does not kill;
en whom the spoils of office cannot buy;
n who possess opinions and a will;
en who have honor; men who will not lie;
en who can stand before a demagogue
d damn his treacherous flatteries without wink- ng!
ll men, sun-crowned, who live above the fog
public duty, and in private thinking;
r while the rabble, with their thumb-worn creeds
eir large professions and their little deeds,
ingle in selfish strife, lo! Freedom weeps,
rong rules the land and waiting Justice sleeps.

JOSIAH G. HOLLAND. Copyright by Charles Scrib- r's Sons. Used by permission.

TORY: Life story of some man whose achievement was guided by service, such as Louis Pasteur or Wilfred Grenfell.

YMN: "Rise Up, O Men of God"

January 24

HEME: *To Find a Purpose for My Life*

YMN: "Father of Lights"

CRIPTURE: Luke 2: 46-52

HYMN: "I Would Be True"

FIRST READER:

If I can stop one heart from breaking,
I shall not live in vain.
If I can cease one life the aching,
Or cool one pain,
Or help one fainting robin,
Unto his nest again.
I shall not live in vain.

—EMILY DICKINSON

SECOND READER:

So many words to write, so little rime;
Such heights to climb,
So many songs to sing, so little time!

So many seas to cross we never know;
Such islands low,
So many journeys we may never go!

But in one glen one rose is glad to be,
And on one tree
One yellow plum hangs waiting lusciously.

One rocky reef one lamp is glad to light
And, night by night,
To one safe harbor guide the ships aright.

So let us sing!—to millions, if we may,
But, any way,
Make one poor heart in one poor cottage gay.

We cannot carol all a nation's songs;
To us belongs
To right the small, if not the larger wrongs.

Let us do much earth's cup of joy to fill—
But let us still
Be glad to do the little, if fate will.

—SELECTED

THIRD READER:

In every man's life we may read some lesson. What may be read in mine? If I see myself correctly, it is this: that the essential things are always at hand; that one's own door opens upon the wealth of heaven and earth; and that all things are ready to serve and cheer one. Life is a struggle, not a warfare: it is a day's labor, but labor in God's earth, under the sun and stars with other laborers, where we may think and sing and rejoice as we work.

—JOHN BURROUGHS

HYMN: "To Every Man There Openeth" (*New Hymnal for American Youth*, Century Co.)

January 31

THEME: *To Be True to the Ideals of Jesus*

HYMN: "Jesus Calls Us O'er the Tumult"

SCRIPTURE: John 15: 1-13; Phil. 3: 12-16

HYMN: "O Master, Let Me Walk With Thee"

CANDLE LIGHT SERVICE: A service of dedication of one's life to the ideals of Jesus. (Have a large candle in the center representing the spirit of Jesus. Each of the four speakers by turn lights his candle from the light of the large one.)

First speaker: I light my candle by the light which Christ gave to the world that I may be steadfast in my quest for God through whom comes all truth and beauty and purpose in life. Jesus spent much time in prayer and communion with the Father. "And when he had sent the multitude away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." (Matt. 15: 23)

Second speaker: I light my candle by the light which Christ gave to the world that I may be steadfast in my quest to see the needs of the world. Jesus saw that the greatest need of the world is love through which comes understanding and achievement of worthwhile tasks. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 15: 23)

Third speaker: I light my candle by the light which Christ gave to the world that I may be steadfast in my quest to share in the world's tasks. The entire life of Jesus was spent in helping others to live happier and fuller lives. "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 15: 23)

Fourth speaker: I light my candle by the light which Christ gave to the world that I may be steadfast in my quest to find a purpose for my life and earnestly strive to attain it. Jesus gave his life for the achievement of his purpose. "And he bearing his cross went forth into a place called the place of a skull, which is called Golgotha; where they crucified him." (John 19: 17-18a)

HYMN: "I Would Be True"

SENIORS AND YOUNG PEOPLE

THEME FOR THE MONTH: *Becoming the Best that I Can Be.*

January 3

THEME: *Understanding Life in the Universe*

HYMN: "We Praise Thee God, for Harvests Earned"

RESPONSIVE READING: Psalm 8

HYMN: "This Is My Father's World"

FIRST READER:

The meaning of life here on earth might be defined as consisting in this: to unfold yourself, to work what thing you have the faculty for.—CARLYLE

SECOND READER:

The Riddle of this world is understood
Only by him who feels that God is good;
As only he can feel who makes his love
The ladder of his faith; and climbs above
On the rounds of his best instincts; draws no line
Between human goodness and divine.
But judging God by what in him is best,
With a child's trust leans on a Father's breast

—WHITTIER

THIRD READER:

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain,
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—JAMES RUSSELL LOWELL

FOURTH READER:

Man's world is circumscribed, to be sure, but it is also luminous and intriguing, rich in opportunities for magnificently interesting enterprises—a world of song for the poet, beauty for the artist, discovery for the explorer, invention for the scientist, meditation for the philosopher, research for the scholar, and work for everybody, a world teeming with problems and adventure, full of exhilarating, challenging tasks on all sides—ignorance to be eradicated, disease to be conquered, wars to be outlawed, poverty to be stamped out—a whole new kingdom of finer values to be established by human hands. The stout of heart and the strong of faith need never want for combat, zest and romance in such a world.

Granted that we shall never know the beginning or end of things. Granted that our span of life is short and checkered. Granted that we shall forever be subject to accident, sorrow, old age, death, and decay. As long as there is delight in creative effort, sustenance in hope, joy in comradeship, happiness in love, human life may advance triumphantly through the very valley of the shadow of death, singing the proud song of man's ascent. As long as man can carve out of the jungle gleaming cities of homes, temples, schools, and gardens, as long as he can hew order out of chaos, fashion sound into music and clay into beauty, as long as he can refine his instincts into ever nobler motives, and organize his world after ever higher patterns of truth and justice, so long may he feel free, privileged and rewarded upon this earth.—From *Religion in a Changing World* by Abba Hillel Silver. Copyright 1930 by Richard R. Smith, Inc. Reprinted by permission.

MEDITATION:

Life holds for each of us many possibilities. It is largely up to us which of these possibilities will become probabilities. This time next year we may be directing our lives in the same way as now or we may be directing them in a worse way or still again in a better way. All of these are possibilities. We decide which is probable. With the religious man, with the man who knows God, the possibilities for the highest and the best in life turn into probabilities. It is men who have had faith in the world and in God who have helped to

build a better world and who have found meaning in a more far-reaching world by discovering new truths.

May it be our purpose to understand God more fully that we may choose the way for our lives which will make for the fullest and happiest and most useful life.

HYMN: "O Gracious Father of Mankind"

January 10

THEME: *Seeking and Sharing Life's Richest Treasures*

HYMN: "We Thank Thee, Lord, Thy Paths of Service"

SCRIPTURE: John 13: 1-5

PRAYER: For the opportunities to serve and the power which comes through service.

HYMN: "God Who Touchest Earth with Beauty"

LEADER:

Sound, sound the clarion, fill the fife!
To all the sensual world proclaim,
One crowded hour of glorious life
Is worth an age without a name.
—SIR WALTER SCOTT

HYMN: "Jesus Calls Us O'er the Tumult"

LEADER:

'Tis only a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think when I read of the poet's desire
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say let me walk with the men in the road,
Let me seek out the burdens that crush:
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give
And the man in the road by the side of his friend
Is the man who has learned how to live.

Then tell me no more of the house by the road,
There's only one place I can live,
It's there with the men who are toiling along,
That are needing the cheer I can give,
It is pleasant to live in the house by the way
And befriend, as the poet has said,
But the Master's bidding us, "Bear ye their load,
For your rest waiteth yonder ahead!"

I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll help them to carry their load,
I'll go to their side, I'll speak in good cheer,
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.
—WALTER J. GRESHAM

HYMN: "O Master, Let Me Walk with Thee"

January 17

THEME: *Getting Strength to Live*

HYMN: "Rise Up, O Men of God"

RESPONSIVE READING: Matthew 7

POEM: "Invictus"

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Honor of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate:
I am the captain of my soul.
—WILLIAM ERNEST HENLEY

(If possible have "Invictus" sung by a quartette. Music may be found in *American Student Hymnal* or elsewhere.)

STORY:

This song was born out of the deep experience of its author. William Ernest Henley was a British man of letters who died in 1903. In the period of his late youth and early manhood he was stricken with a tubercular disease. He was left a cripple at the age of twelve and for a number of years his life was threatened. He found consolation in reading and studying. In 1867 he was able to pass the entrance examinations at Oxford. But soon his disease developed to such a state that it was necessary to amputate one foot. Soon after this he was told that his life could be saved only by the amputation of the other limb. He went to a hospital where he remained for twenty months. By the greatest effort on the part of the doctors his leg was saved. His health remained precarious but he was able throughout his life to apply himself seriously to his literary career. While in the hospital during these months he wrote a number of poems. Among them are the words of the song (poem) just sung (read). They tell the mood of his mind at the time. "Out of the night which covered" him he was able to sing triumphantly, "I am the master of my fate; I am the captain of my soul." The greatest insight and appreciation in life comes from the greatest struggle. The greatest achievements come through the greatest efforts.

POEM:

Who never wept knows laughter but a jest,
Who never failed, no victory has sought,
Who never suffered, never lived his best,
Who never doubted, never really thought,
Who never feared, real courage has not known,
Who never faltered lacks a real intent,
Whose soul was never troubled, has not known
The sweetness and the peace of real content.
—*World Call*, June 1929

PRAYER: For strength to be the master of one's fate and courage to use one's power for guidance of that strength.

HYMN: "Lead On, O King Eternal"

January 24

THEME: *Finding a Purpose for Life*

HYMN: "We Praise Thee, God for Harvests Earned"

SCRIPTURE: Matthew 5: 48

Hymn: "Lead On, O King Eternal"

STORY: "The Holy Grail" (May be found in *Idylls of the King*, Tennyson)

MEDITATION:

"And none in so young youth was ever made a knight 'till Galahad." And we, too, are young. To all of us there will come a vision of the Holy Grail, and a cry saying, "O Galahad, and O Galahad, follow me." As we start to follow there will be those who like King Arthur will prophesy, "Ye follow wandering fires, lost in quagmire." Will we be like Sir Percivale who found everything turned to dust because he sought only temporary satisfactions? Upon return he could only say, "And the Quest faded in my heart." Or will we be as Lancelot who found hurrying replied, "I have been a sluggard and I ride apace"? Or as Gawain who said, "My twelvemonth and a day were pleasant time"? May we pray and work as Galahad to see clearly our vision and follow it successfully. May we bravely say with him, "If I lose myself I find myself."

HYMN: "Follow the Gleam"

January 31

THEME: *Placing Ideals in Accord with the Ideals of Jesus*

HYMN: "O Master, Let Me Walk with Thee"

SCRIPTURE: Matthew 4: 18-22

HYMN: "Jesus Calls Us O'er the Tumult"

SHORT TALKS

Suggested topics:

In accord with the ideals of Jesus, what can be done to bring about world peace?

In accord with the ideals of Jesus, how can relationships between people of different races be bettered?

In accord with the ideals of Jesus, how can the economic problems of the world be faced?

HYMN: "Are Ye Able"

JANUARY SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Elva Westbrook Edwards**

It is difficult to prepare programs for a group which includes a wide age range. It is particularly difficult to plan programs for departments with which one has no intimate connections. The worship program to be of greatest value must be prepared with the needs of a particular group in mind. We are therefore not attempting to prepare programs, but to give suggestions which may be of value to the local group in preparing its own programs. For suggestions as to the order of service, see the "December Suggestions for the School with Combined Departments" in the November *Journal*.

In a department containing younger children as well as adolescents, particular care needs to be exercised that the worship may be the expression of all and not that of the leader or a particular group only. It is not necessary to introduce extraneous items for the benefit of the younger children if the entire worship service is kept simple enough for the youngest to participate in, yet rich enough for the oldest to benefit by.

One of the general objectives of religious education approved by the International Council is as follows: Religious Education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct. In accordance with this objective we suggest that during January, February, and March, leading up to Easter the worship services deal with "Gaining a Deeper Understanding and Appreciation of Jesus Christ." For the separate months it is suggested that the topics be: January, "Jesus Christ as He Lived on Earth"; February, "Jesus Christ Through the Ages"; March, "Jesus Christ of the Present."

THEME FOR JANUARY—*Jesus Christ as He Lived on Earth*

CALL TO WORSHIP FOR THE MONTH:

Leader: Come ye, and let us go up to the mountains of Jehovah, and to the house of God.

Response: He will teach us of his ways and we will walk in his paths.

PRAYER RESPONSE: Last stanza of "Just As I Am, Thine Own To Be"

OFFERTORY SERVICE:

Leader: Remember the words of the Lord Jesus, that he himself said:
It is more blessed to give than to receive.

Response: (To the tune "Wellesley")

Grant us, Lord, the grace of giving
With a spirit large and free,
That ourselves and all our living
We may offer unto thee. Amen.

January 3

THEME: *A New Year's Resolution—To Learn More About Jesus*

HYMNS: "Another Day Is Dawning"
"O Jesus, Thou Art Standing"
"To the Knights in the Days of Old"

STORY: "If He Had Not Come" printed in the *Journal*, November 1930, page 36, or the following:

"The Pearl of Great Price"

One summer's morning a stranger, curiously and gorgeously arrayed, appeared in the streets of the fishing village. From his belt hung a huge pouch embroidered with every color of the rainbow. The children fairly tumbled out of their houses to

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at him. He stopped to ask a lad where he
l find the fishermen, and the whole villageful
hildren followed the delighted boy as he led
visitor down the narrow path to the beach.
ere they found many of their fathers cleaning
mending fish nets. They rose at the approach
he stranger and listened with interest to his
est. He was a merchant, he said, and had
e this way in search of pearls. Then, opening
ainbow pouch, he drew out a handful of such
ct pearls that the children, as well as the
ers, exclaimed with wonder.
Many more goodly pearls do I possess," said
stranger, "and yet I am never content. I am
ing a stone containing all the colors combined,
earl which shall glisten like the snow, turn
as sunrise clouds, and gleam like the waves
king under a blue sky. I know such a gem
ld be of great price, but I am willing to sell
I possess to purchase. Has any man among
seen or heard of such a one?"
There is a fisherman at the other end of the
," said one of the men, "who has found
y wonderful pearls. Possibly if you journey
the home of this old fisherman you may find
t you seek."
he merchant thanked the men and smiled gravely
the children. They watched him until he was
of sight, and wondered if they would ever
him again, or hear whether he found the perfect
rl for which he sought.
ays passed, and one evening a fisherman, who
l taken his little girl and sailed across the lake
sell fish, came back with a strange and thrilling
.
I have seen the Christ," he said, as his friends
hered around him. "He stood upon the
untainside, surrounded by crowds who had
velled from all directions in search of him.
ten I joined them he was not talking about any-
ng hard to understand; he was speaking of
ngs we see and work with every day. He
d us that the kingdom of heaven was like
nerchantman seeking goodly pearls; who, when
had found one pearl of great price, went and
d all that he had and bought it.
'When he said these words I heard an ex-
mation of surprise behind me and turning, I
neld the merchant who was here a short time
o. His eyes, which were gazing at Jesus, were
rning with excitement. 'Ah, thou thyself
neth among men as this pearl of great price
neth among other gems!' he cried. Then I saw
at he was holding in his hand a pearl so
orious that if the eyes of the crowd had not
en fastened upon the Master's face they would
have looked with wonder at this gem.
"Glancing at his pouch I saw that it hung limp
d empty at his side, and I knew that he must
ve sold all he possessed to buy this pearl of
eat price.
" 'The Kingdom of Heaven,' repeated the mer-
ant to himself. 'Surely this gracious and kingly
an is speaking of a realm over which he will
le. I will ask him to let me join him, for I,
no have spent my life among all that is rich
d rare, will certainly be given a high position
such a kingdom.'
"Then I heard one of the disciples say to the
aster, 'Who is the greatest in the kingdom of
aven?' and the merchant behind me leaned
rward eagerly to listen.
"Then," said the fisherman, "what happened
xt seems too wonderful to be true.
"For the Lord turned towards the spot where
was standing with my little girl, Hannah, and
lled her to him. She is shy and timid but at the
aster's words she left my side and ran to him.
"Jesus took her in his arms while the crowd
oked on, silent and perplexed. Then the voice
the Master rang out again:
" 'Verily I say unto you,' he said, 'except ye
come as little children ye shall not enter into
e kindgom of heaven. Whosoever therefore shall
mble himself as this little child, the same is
eatest in the kingdom of heaven, and whosoever
all receive one such little child in my name
ceiveth me; for he that is least among you all,
e same shall be great.'
"Again I heard the merchant give a sharp ex-
amation. 'My pearl,' he murmured to himself,
y pearl of great price,' and clasping the wonder-
l jewel tightly in his hand, he turned and made
s way through the crowd away from Jesus."
Months passed, and a season of want came to
e fishing village. The fishing was poor, the
ops failed, and there were hunger and illness
nong the children.
Jesus had travelled across the mountains, and
though the people often spoke of him and longed
r a sight of his face to comfort them, he did
ot return to that part of the country.
And then, in his place perhaps, came the pearl
erchant. He arrived at the village one evening
dusk, and his embroidered robe shone through
e grayness like the wings of a gorgeous butter-
y. He did not wait for the pale-faced children
come to their doors to greet him. As though
e guessed what need there was in that sun-
arched spot he passed quietly in and out of the
omes, bearing not pearls in his rainbow pouch, but
hite bread and soothing remedies and gold pieces,
he of which he left in the hand of each boy and
rl.
Upon his face there was a smile as sweet and
nder as the smile of a happy child.

"Some day," he said to little Hannah's father, into whose home he went last of all, "I hope to see the Master again. But already I have joined his kingdom, the kingdom of all who serve, for in ministering to little children I know I am doing the work of my Lord.
"The perfect pearl has been sold," he added, "because I have found something more precious and more beautiful. At last, indeed, little Hannah, my quest has ended for I have learned that the Master, that peerless One, is Himself the Pearl of Great Price."
—Adapted from *Tell Me a Story of Jesus* by Mary Stewart. Copyright Fleming H. Revell Co. Used by permission.

PRAYER: (Expressing appreciation for Jesus Christ and the need to learn more about him.)

POEM: "The Message of the New Year"

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused; he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! this thing, all other things above:
God's will to love."

AUTHOR UNKNOWN

January 10

THEME: *Jesus Christ—Like Unto Ourselves*

HYMNS: "Tell Me the Stories of Jesus"
"O Master Workman of the Race"
"O Son of Man, Thou Madest Known"
"O Master, Let Me Walk with Thee"

SCRIPTURE: Luke 2:40, 51-52; Matt. 4: 1-11

LEADER'S TALK:

Jesus was a boy such as any of the boys in the group.
He played among the trees, the birds, the flowers.
He learned carpentry from his father and helped his mother with his younger brothers and sisters.
He grew to manhood as each boy here will.
He was tempted to do something less than the least, just as we are.
He made friends with others round about him.
He was as human as any of us.
Yet how magnificently he lived that human life.
It is because he was human that his life is the most effective pattern for our lives.

POEMS: "The Christ of Common Folks," printed in the *Journal*, January 1931, page 35.

"Ye Fair Green Hills of Galilee"

Ye fair green hills of Galilee,
That girdle quiet Nazareth,
What glorious vision did ye see,
When he who conquered sin and death
Your flowery slopes and summits trod,
And grew in grace with man and God?

We saw no glory crown his head
As childhood ripened into youth;
No angels on his errands sped,
He wrought no sign; but meekness, truth,
And duty marked each step he trod;
And love to man, and love to God.

Jesus, my Savior, Master, King,
Who didst for me the burden bear,
While saints in heaven thy glory sing,
Let me on earth thy likeness wear:
Mine be the path thy feet have trod:
Duty and love to man and God.

—EUSTACE R. CONDER

January 17

THEME: *Jesus Christ—His Life of Service*

HYMNS: "Love Divine, All Love Excelling"
"Immortal Love, Forever Full"
"When the Lord of Love Was Here"
"Fairest Lord Jesus"

SCRIPTURE: John 13: 3-16

STORIES OF JESUS' SERVICE TO HIS FELLOW MAN

Leader's Talk: Last Sunday we pictured Jesus as being as human as any one of us. Today we are going to try to show what made Jesus' life more wonderful than other human lives. The theme of his life was service. Some of the following stories will show how he served others.

Stories from Jesus' Life: Have a number of pupils prepared to tell some of the stories from Jesus' life. These pupils should be given ample time to prepare these stories and should be given aid in the method of telling them. The leader should practice with them at least once before the worship service. The following are suggested for this purpose: Matt. 8: 14-17; Matt. 9: 27-31; Matt. 20: 29-34; Luke 8: 40-42; 49-56; Luke 18: 15-16.

January 24

THEME: *Jesus Christ—The Great Teacher*

HYMNS: "Thou Didst Teach the Thronging People"
"Lord, Speak to Me, that I May Speak"
"Father Lead Me Day by Day"

JESUS' TEACHINGS

Leader's Talk: Jesus not only went about doing good, but he taught the people of his time, and his teachings are still valuable for us. He taught in the simple language of his day, using everyday happenings to illustrate his talks, telling simple stories to make his point. Listen to some of his teachings.

Some of Jesus' teachings: Given by some pupils who have been carefully prepared. The following are suggested for this purpose: Luke 10: 25-27; Luke 15: 8-10; Matt. 13: 1-9; Matt. 5: 1-12; Matt. 22: 34-40.

January 31

THEME: *Jesus Christ—Our Appreciation of His Life*

HYMNS: "When Morning Gilds the Skies"
"He Leadeth Me, O Blessed Thought"
"All Hail the Power of Jesus' Name"
"Follow Me, the Master Said"

POEMS: "My Master Was a Worker" printed in the *Journal*, July 1931, page 34.

Some question the Godhood of our Christ
And doubt his holiness.
Be not dismayed with such as these.
His life speaks for itself.

E'en though he be but man.
His life still stands in truth
The greatest of all earthly lives
In love and selflessness.

There's naught to lose and much to gain
In following in his steps.
So let the doubter go his way,
Thou cling to Christ, thy king.

MEDITATION AND PRAYER:
Let us remember Jesus: Who was born as a little babe in Bethlehem, grew and developed as do boys and girls of today. Who learned a humble trade, who plied that trade to support his widowed mother and his brothers and sisters. Who lived a humble life on earth, yet lived it gloriously.

(*Moment of Meditation*)

Let us remember Jesus: Who spent his life in service for others. Who went about doing good, healing the sick, comforting the sorrowful, strengthening the lives of his companions. Who through-out his life exemplified the love of the heavenly father in human form.

(*Moment of Meditation*)

Let us remember Jesus: Who taught his disciples and his followers many wonderful truths. Whose teachings are of the greatest value to us today, showing us the way to live more fully.

(*Moment of Meditation*)

Leader's Prayer: Dear Father, we thank thee for the human life of Jesus Christ. May we ever keep it before us as the pattern for our lives. Give us strength to live closer to him, to follow in his footsteps, to carry on his work of making the world a better place in which to live. Hear us as we pray the prayer he taught us.

The Lord's Prayer (in unison)

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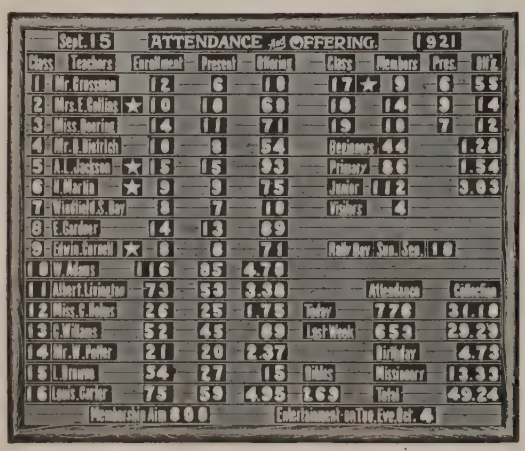
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The Sacrament of Friendship

(Continued from page 9)

As a matter of fact we are happy only when we know that we are needed for some purpose, and it is when we respond to that purpose, in the trust and confidence of the eternal friendship of God in Christ, that we shall find the glory of our task.

If we would realize this high conception of Friendship, two things should be remembered:

First, *friendship with Christ must precede our friendship with one another.* And the Master desires that friendship. He wants that fellowship even more than we do. And if there is a longing on his part as well as ours then there is the possibility of that self-revelation which is the basis of all true friendship.

Moreover friendship with Christ is a present reality—not merely a fact of past history or a future prospect—an experience possible here and now. The influence of spirit does not depend upon bodily presence. We may be sitting next to some one and yet be thousands of miles away from them, or we may be separated thousands of miles from our friends and yet be intimately near to them. So, then, when Jesus Christ said, "Lo, I am with you alway, even unto the end of the world," it was no idle boast—no exaggerated enthusiasm. He was taking for granted the fact of this oneness with him.

Second, *the real purpose of God in the life of the world is friendship.* Have you ever asked yourself what Jesus must have thought of life as he saw it enacted in the community where he was brought up? Do you suppose he ever dreamed of what this world might be if hatred and selfishness were replaced by love and goodwill? Do you not think that the wrongs which he saw going on about him on all sides must have caused him to be sad and that he longed to see everybody acting the part of a good neighbor and a true friend?

He realized very early in his ministry that God's wish for the world was friendship—friendship between nations, friendship between men, and, above all, friendship between man and God.

The Christmas message of "peace on earth, goodwill towards men" foreshadowed this, and the commission to his Church to see that the gospel of peace should be heralded throughout the world indicates his own desire.

But this divine purpose can be accomplished only through us. "God waits for your dedicated life and mine to be the leaven of society all about us." And "the way to the Divine Society is the way of individual discipleship."

Christmas in the Home

(Continued from page 13)

all waiting to see each gift unwrapped, to hear the card read, and to share in the joy of the receiver of it.

After the dinner there should be some out-door activity.

Then, there may be friendly rivalry to see who will be the first to have his "thank you" notes written. Christmas evening may be spent with the new books or games. The evening meal is best eaten as sandwiches around the fire place. Again, this night of all nights, parents will take time for a leisurely goodnight, to hear the children sum up their day, and to contribute verbally as best they can to the life processes that have gone on continuously in life and have found their climax in this chief of all children's celebrations.

What's Happening in Religious Education

ISS CYNTHIA PEARL MAUS severed connec- with the head- ters staff of the iples of Christ in field of religious cation. For the seventeen years has been national ng people's super- ndent. She was the first em- ed leader of young people's work on a ominational staff and the second employed er in this field in the total church pro- m. Throughout these years she has cised a stimulating and constructive in- nce upon the total program of young ple's work. She was an active leader the young people's work of the Sun- School Council of Evangelical De- inations and since the forming of the rnational Council has been a valued er in the Young People's Work Profes- al Advisory Section, in the Committee on igious Education of Youth, and in the th Curriculum Conference. In addition books have been widely used in all com- ions. In these ways she has exercised ar-reaching influence upon the work of denominations.

Within her own communion she initiated young people's summer conference vement and under her guiding hand and uence it has grown into a wide spread rch enterprise. She has also effected the gram planning, field service, and the total th enterprise of her own denomination.

Miss Maus had planned on retiring from ive professional leadership in a few years with the financial pressure upon the rd by which she has been employed she y unselfishly has decided to retire at this e, thus making the problem of readjust- nt easier and giving opportunity for a cessor to begin at once to work into the dership of the cause.

Miss Maus, therefore, will give a great deal time in the future to a special short-term vice of intensive leadership in local rches that she has been developing during past few years. She spends from one to or three months in a local church making intensive study of its total educational gram. She will work in close cooperation h the Department of Religious Education her practical experience will have a ex influence upon the program-planning the headquarters staff.

Miss Maus' many friends in all com- nions will be glad to know that she will continue her service to the field and that y will still be associated with her in ious ways.

IBLE courses with credit have been offered in two of the city schools of New rk, the classes meeting after regular ool hours. This innovation is due to the rts of the Greater New York Inter-Faith nmittee, including clergy and laity of Roman Catholic, Protestant, and Jewish hs, and it will be financed by these groups.

response to an invitation from the Philadelphia Federation of Churches, the ministrative Committee of the Federal ncil of the Churches of Christ in America hold the annual meeting of the executive mittee in Philadelphia, December 2-4.

A CHICAGO preacher, Dr. Johnson Meyers, for thirty-six years pastor of the Emmanuel Baptist Church, has preached what may become a historic sermon. For his text he took the story of Joseph offering grain to feed not only Egypt but all nations stricken with famine, and he asked that Joseph's principle of preparing during the years of plenty for famine times ahead be applied to our modern situation. He proposed that during the coming winter surplus supplies of fruits and vegetables and grain be brought into Chicago from outlying areas where farm produce is now going to waste. Chicago business men are supporting the suggestion and donating trucks for the undertaking; and farmers and rural pastors are assisting Dr. Meyers in carrying out his plan.

A similar venture has been undertaken by the Hinckley M. E. Church, Hinckley, Illinois, to utilize the surplus fruit which was going to waste in that neighborhood. Fruit was offered, one hundred pounds of sugar donated, and the Epworth Leaguers and other organizations and committees of the church offered to hold canning parties in the church kitchen. Nine barrels have already been filled and sent to several institutions which receive annual contributions from the Hinckley Church, and the canning factory is still going forward.

A CONSTRUCTIVE method for tying up the Sunday school lesson materials with the church program has been devised by Rev. A. O. Caldwell of the Presbyterian Church at Titusville, Pennsylvania, who recently preached a series of five sermons on Christian education, in each of which he discussed the lesson theme for a quarter in each of the five different church school departments.

His themes were "God's Love and Care," as studied by the beginners; "Living Together in Home and School," the primary subject; "Our Friends and Our Property," as treated in junior work; "A Brother to All the World," taught to intermediate groups, and "Thinking Christianity Through," a senior topic.

Mr. Caldwell believes that too few pastors have taken time to really know the lessons their schools are using, and that members of the church are also largely ignorant of the subjects. His plan for disseminating information has been adapted to the needs of other churches.

MR. FRED A. REPLOGLE, formerly director of young people's work for the Michigan Council, and recently assistant in the Department of Research of the Methodist Board of Education, began his work this autumn as dean at McPherson College, McPherson, Kansas. He is taking a genuine interest in the work of the Kansas Council in cooperation with its new general secretary, Myron C. Settle.

DR. PAUL M. LIMBERT, recently professor of religious education at Franklin Marshall College, Lancaster, Pennsylvania, and also superintendent of young people's work for the county council, has become associate professor of religious education at Teachers College, New York City.

MR. JUDSON LEVY has recently been appointed executive secretary of the Boys' Work Board of the Maritime Religious Education Council as successor to Rev. Waldo C. Machum.

A REPORT on the first Spanish version of a Presbyterian Summer Conference for Young People and Ministers is made by Rev. Frank D. Getty, Director of Young People's Work for the Presbyterian Board of Christian Education, who directed the July sessions at Cardenas, Cuba, attended by ninety natives of the island last summer. Nine classes for young people and three for pastors were offered, and this initial conference was such a success that the member of the Shadyside Presbyterian Church, Pittsburgh, whose generous gift made it possible to hold the meetings, has not only again offered this support, but has enlarged the amount of his donation. Mr. Getty taught two courses, his lectures being translated into Spanish by an interpreter; and the materials for the conference, all of which had been translated into the Spanish, were very much like those used in similar sessions elsewhere.

MR. GEORGE N. McCLUSKY, recently director of intermediate and senior work for the Board of Christian Education of the Presbyterian Church, U. S. A., is now connected with the Yale University Press. Rev. Morris C. Robinson of the same board recently resigned his work as assistant editor of intermediate and senior publications and is now pastor of the Grace Presbyterian Church, Minneapolis, Minnesota. Miss Helen E. Mummery, recently director of intermediate work in the Department of Epworth League and Young People's Work of the Methodist Episcopal Church, is now pursuing graduate studies at Teachers College, New York City. These leaders have rendered effective service in both denominational and interdenominational activities and will be greatly missed among their friends and associates.

REPORTS from the field indicate that the observance of Religious Education Week has increased very greatly this past year. There were some notable city-wide observances which brought together large and enthusiastic groups of church school leaders. In Philadelphia and in Cleveland there were carefully prepared and executed city-wide meetings covering the entire section and dealing with all aspects of a program of religious education.

Detailed reports of the significant happenings in these meetings will appear in later issues of the *International Journal*.

AN INTERESTING feature of the work of New Hampshire Council of Religious Education is the provision of busses for the transportation of children from the country districts into church schools of near-by towns. In most cases the school busses are used, being rented for a reasonable sum for Sunday use by the State Council of Religious Education. In other communities caravans of private cars are organized to bring in these children. Rev. Charles P. MacGregor is the general secretary of the New Hampshire Council and is actively promoting this interesting extension enterprise.

MR. HARRY HOPKINS HUBBELL has accepted the position of director of religious education of the Presbyterian Union for the Presbytery of Cleveland. He comes from the directorship of the Presbyterian Church in Morristown, New Jersey.

AMONG the publications now available from the White House Conference on Child Health and Protection are a series of fifteen pamphlets which will be of great help to parents. They may be ordered from The Century Co., 353 Fourth Avenue, New York City, for ten cents each, or $1.25 for the set.

THERE are said to be 2,243 boys and girls under 18 years of age in Federal prisons. The Federal Department of Justice is desirous of having the laws changed so that these young offenders may be left under the care of the local juvenile courts and other local organizations equipped for handling them.

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THE Chicago Regional White House Conference is meeting in Chicago as this issue of the *Journal* goes to the press. Delegates from Chicago and the surrounding regions are crowding to its capacity the Grand Ball Room of the Palmer House where the sessions are being held.

Among the speakers are Secretary of the Interior, Ray Lyman Wilbur, Miss Jane Addams, Miss Grace Abbott, and Dr. H. H. Barnard. This is one of a group of regional meetings which are striving to carry out in concrete form the recommendations of the White House Conference held at the call of President Hoover last fall.

Miss Mary Alice Jones is serving as a member of the Committee on the Pre-School Child.

MR. ABEL J. GREGG has been advanced to the position of senior secretary for work with boys with the National Council of the Y. M. C. A.

A NUMBER of changes have taken place in the denominational field staffs in the Colorado territory. Rev. H. M. Pingree, Methodist Director of Religious Education, has become pastor of the Methodist Church at Golden, Colorado. Miss Ethel F. Johnson has closed her work as the Disciple field director. Miss Florence M. Sayer who has for some time served on the field staff of the Presbyterian Church, U. S. A., has joined the staff of the national board. The other field secretaries and the staff of the Colorado Council are working as usual in close cooperation seeking to meet the needs of the field. Responsibility for assistance within the local church will be carried by Dr. I. A. Morton of the Iliff School of Theology. Responsibility for leadership training will be assumed by the Colorado Council of Religious Education, which will provide training opportunities through community schools.

MISS HELEN M. BRICKMAN, who has been serving the Home Missions Council as director of the Joint Committee on Indian Work, has resigned to become general secretary of the Women's Board of Domestic Missions of the Reformed Church in America.

IN preparation for the World Disarmament Conference, the American Friends Service Committee, which is the national committee of the Society of Friends (Quakers), has recently sent a stimulating greeting to the members of various religious groups in America. This fellowship among the various religious bodies will mean much in the growth of common ideals for the basis of joint action.

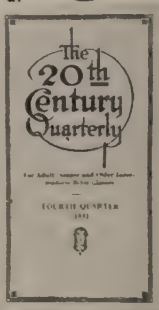
THE special study of the liquor question being promoted by the Christian youth agencies of the nation under the supervision of the Young People's Department of the International Council of Religious Education is meeting with enthusiastic support. Statewide conferences are being held this fall in at least eighteen states. County and city conferences are being held in more than 1,500 centers. In all, more than 2,000 youth conferences have been held or scheduled. It is the hope of the committee in charge that at least 300,000 young people with their leaders will actually be in these conferences to face the issues involved in the liquor traffic. This is indeed a far-reaching cooperative enterprise. It should lay the foundation for future united endeavors on the part of the Christian youth forces.

FOR two years Louis Waynai, a carpenter of Los Angeles, has worked on what is probably the largest printed Bible in the world. Using a hand-stamping machine Mr. Waynai individually stamped onto the three-foot pages every separate letter, punctuation mark, and number. This ponderous book contains over eight thousand pages and weighs half a ton.

THE Tehama County Sunday School Convention, a unit of the Northern California Council of Religious Education, passed the following resolution in its annual session:

"Realizing that war and the war spirit is one of the greatest hindrances to the development of Christian character, we earnestly recommend that the International Council of Religious Education and the several denominational councils constantly teach the principles of World Brotherhood and seek by every honorable means to establish such interracial and international feeling of good will as to preclude preparation for and indulgence in war."

Change



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ve Years of Religious Education in High School

(Continued from page 32)

reat happiness which became radiant when she learned the ibilities of a personal forgiveness was unforgettable. Dorothy me an "A" student and from high school she went to a select ' college where she continued her Bible study and developed an ition for further study beyond college.

---

orence, had grown up as a helper in her church school and had ed at the age of young womanhood having put considerable ght upon her own religious and ethical problems. She finally come to believe that she had had certain ideas forced upon her in ihood which seemed illogical and untrue as she faced realities. wanted to take Bible with the hope of helping her to solve some er problems. She seemed to be getting along smoothly until morning she arrived in great distress, announcing that her her had just been stricken blind, as though it were a thunder from a clear sky. She insisted that this affliction had come out cause and she did not see how a God, if he were good, d bring such an affliction upon her mother, who had always n a religious woman and a worker in the church. This was a blem. It took weeks in private conference to convince this girl there was a physical cause for her mother's blindness and to nge her old idea that such afflictions are sent as a punishment some evil committed.

---

n one occasion when attempting to arrive at a definition of gion, one of the students offered this answer: "Religion is very cult to define, but I would say that it is a sort of self-starter for lives." Not a poor conclusion! Probably no such definition ld ever have been offered outside of the Detroit area.

The foregoing facts lead one to conclude that Bible can taught in a public high school where the authorities have ion, tact, and courage. It cannot be taught by teachers o in themselves are narrow and petty, unsympathetic d selfish. Teachers of the Bible must be individuals who ow youth and life; they must know the Bible, and have appreciation of the broader field of religious education well. They must be willing to go on the long, coopera- e quest for religion with the students. High school dents are not interested in denominationalism or creed. l are eager for truth if it can be found.

Sharing Christmas with the Aged

(Continued from page 17)

ar favor to a particular old person, why not give them canary bird or some goldfish? They enjoy having nething to care for. Cakes and cookies are most ac- ptable to the aged, but not to the people who take care them. The difficulty is that such gifts are usually kept r a day or two in their rooms, with the result that mice e attracted, and then there is trouble! Most institutions ve a rule that fruit and candy are the only forms of od which may be given.

If a group can afford to be generous, money is perhaps e most appreciated of gifts. A shiny dollar for each rson will provoke an astonishing amount of gratitude. he reason is simple—very little money passes through eir hands and they often have whimsical wants of their n which an outsider can hardly appreciate. To think er various ways of spending their wealth, and then to to the store and make their purchases brings much easure. Their imagination multiplies a gift of money veral times before it is actually spent.

There are few places where a little thoughtfulness will ing more pleasure than with old people. Why not are the joys of this Christmas season with them?

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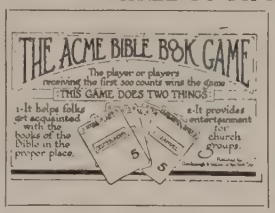
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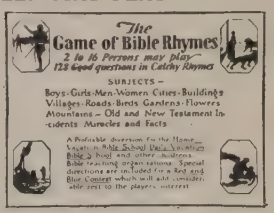

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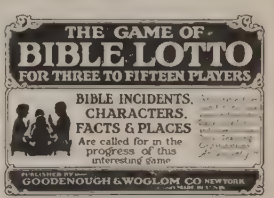
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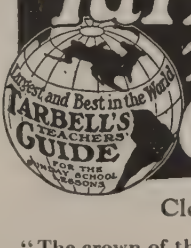

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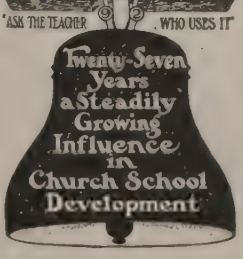

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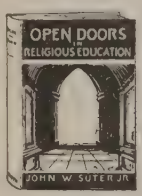

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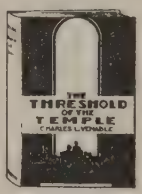

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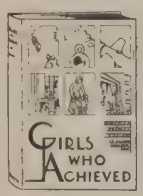

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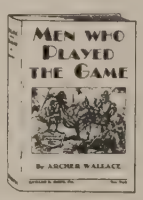

The author of *Stories of Grit, Overcoming Handicaps,* and *Boys Who Made Good* tells the stories of fifteen men who made a fascinating game of life, stayed by the rules, fought cleanly against all odds, and won out in the end. The stories include those of Eilberforce, Kagawa, Chinese Gordon, Golden Rule Nash, and Sir Philip Sidney. $1.00

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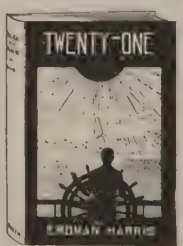

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NEW BOOKS

nproving Religious Education ough Supervision. By Frank M. Mcen. New York, Methodist Book Con, 1931. 256 p. Price $1.25.

recent years there has been increasing hasis among religious educators upon rvision as a means of improving the edu- onal program of the church and as a ns of training leaders. There has been e attempt to use public school textbooks upervision as sources of help in starting rvisory practices in the church school. obvious reasons this has not been al- ther satisfactory. Therefore, there has a distinct need for a book on super- n in religious education.

his book by Dr. McKibben, Professor of gious Education in Northwestern Uni- ity, was prepared under the auspices of Leadership Training Publishing Associa- for use with course 93, "Supervision in gious Education," in the International ndard Leadership Curriculum. The book been approved by the Committee on dership Training of the International ncil for use with this course.

lthough the author accepts the point of v of the International Council with refer- e to curriculum, that is, that curriculum udes "whatever experience is provided by school in helping the pupils in learning live the Christian life," he, for conven- ce, separates the curriculum into instruc- , worship, service, and recreation, in his sideration of how to improve it. In addi- , to discussing the improvement of the riculum, he has a chapter on "Improve- nt through Tests and Measurements," nproving Teachers and Leaders," and easuring the Effectiveness of Supervision." t might have been better if the author had en more help in the use of the numerous ervisory schedules which he supplies and, , if he had given more attention to the of the verbatim report as a means of ervision. However, the book undoubtedly l prove to be of distinct value to many ple who have been looking for something this specific field. —F. L. K.

Education for World-Mindedness. By ert John Murphy. New York, The Abing- n Press, 1931. 366 p. Price $2.50.

Anyone will immediately recognize that s book deals with a vital topic. The hor attempts to set forth a modern view- nt toward missionary education, with dis- sions of such major topics as aims, cur- ulum, psychology, and methods.

The book probably will not prove to be of eat value to most lay workers because of technical discussions involved, but those o are wishing to make a fundamental dy of missionary education probably will d many stimulating suggestions in this ok.

—F. L. K.

Toward Understanding Adults. By rl F. Zeigler. Philadelphia, The West- nster Press, 1931. 164 p. Price $0.75.

On the assumption that adults have been re misunderstood by their church leaders an have children or young people, the thor undertakes an analysis of present-day ulthood, what men and women expect of e church, and how a program to meet eir religious needs can be developed. The le is spicy and interesting, the language nple, and the approach concrete.

The chapter headings suggest the con- nt: "What Ails Our Adults?" "Classifying Adults," "Where Adults Live," "What Adults Want to Know," "How Adults Learn," "Meeting Adults Halfway," "Organizations as Educators," "Eleven O'clock Sunday Morning," "Creative Leadership," "The Church Program for Adults."

The volume contains valuable material for the leadership training course on "A Study of Adult Life" and should be helpful to pastors and adult class teachers.

—H. C. M.

Looking at Life Through Drama. By Lydia Glover Deseo and Hulda Mossberg Phipps. New York, The Abingdon Press, 1931. 203 p. Price $2.00.

Here we have something new in the field of the use of drama in education—at least it is new to most people. The authors have found by experience that great plays can be used successfully in Christian education without the necessity of their actually being produced on the stage. They suggest that young people and others may be led to look at the great issues of life by reading plays together, various individuals taking various parts in the plays.

In the first part of the book is an interpretation of the idea and a discussion of the procedure to be used. Then there follow four outstanding plays; one on race, one on industry, one on international goodwill, and one on citizenship. In the third part of the book there are some suggestions to the leader and an extensive classified bibliography of worthwhile plays for use in Christian education.

The book is strongly commended, especially to leaders of young people.

—F. L. K.

Guiding Kindergarten Children in the Church School. By Elizabeth McE. Shields, Richmond, Virginia, The Onward Press, 1931. 244 p. Price $1.25.

Though written primarily as a textbook in the Standard Course in Leadership Training, the book will be of the greatest help to all of those who seek to guide the religious growth of little children. Following a consideration of our purpose in teaching little children and of how they learn, come ten chapters dealing with specific problems faced by those who are working in church and home, from the requirements in the way of physical surroundings to such matters as using music, leading conversation, telling stories, and helping children to pray. The author of the book is one of the most skillful of the workers with little children, and her long experience gives a very practical turn to her book. At the same time, it is much more than a "plan book" for it has caught the spirit of the informal approach and reflects the sympathetic understanding and joy of association with little children which characterizes the work of a real leader.

—M. A J.

The Message and Program of the Christian Religion. By Glenn McRae. St. Louis, The Bethany Press. 240 p. Price $1.35.

Here is a book which was written for a very definite constituency which grew out of work with folk who belong to that constituency. The author developed this study in connection with his service as instructor of the course on "The Message and Program of the Christian Religion" in the International Standard Leadership Curriculum.

Chapter headings indicate something of the contents of the book: "The Message"; "The Program"; "The Historical Development of the Program of the Christian Movement"; "The Christian Way of Living"; "Building a Program for the Local Church"; "Life in the Local Church"; "The Family and the Program of the Church"; "The Program of the Church in the Local Community"; "Fellowship with other Churches"; "Making Economic Life Christian"; "The Christian Program and the Homeland"; "Into All the World."

The book has been approved as a textbook for course 5 of the Standard Leadership Curriculum. —F. L. K.

Teaching Primaries in the Church School. By Ethel L. Smither. New York, Methodist Book Concern, 1930. 251 p. Price $1.25.

Miss Smither has rendered a real service to primary department leaders in this comprehensive and practical book of guidance. Written from the experience-centered approach, the book discusses such matters as learning through purposeful activity, using stories, poems, songs, music, conversation, pictures, to guide religious growth. It reflects a thorough knowledge of sound educational principles and fruitful personal experience in applying them in dealing with groups of children.

The book is one of the approved textbooks for the Standard Course in Leadership Training.

—M. A J.

Education in the Christian Religion. By John W. Shackford. Nashville, Cokesbury Press, 1931. 200 p. Price $1.50.

Dr. John W. Shackford, for many years one of the outstanding leaders in Christian education in the Methodist Episcopal Church, South, and well known to all Protestant forces of Christian education in North America, has here set forth his philosophy of Christian education. His philosophy may be summed up in a few quotations from his book: " Religious education that is Christian, therefore, must be concerned with the guidance of the whole of life's development." (p. 110.) ". . . the problem is to develop self-acting, discriminating, free moral personalities without losing the accumulated wisdom of the past, or casting the young adrift without chart or compass upon a wide sea of moral uncertainty." (p. 129.) "Christian religious education, therefore, in present-day educational parlance, cannot properly be made to mean other than the guidance of persons in the progressive experience of those realities that are represented by the Christian religion. All study about Christianity, all facts and information, all organized conditions and activities, have this as their objective, to make actual in personal life and character the realities that are in Christ Jesus." (p. 146.) "Christian religious education must undertake to create in persons the persistent purpose and the ability to face every social and moral issue, to make use of all available light and every helpful means, and to seek a way out that will stand the test of love." (p. 180.)

—F. L. K.

The Doctrines of Christianity. By Paul L. Mellenbruch. New York, Fleming H. Revell Company, 1931. 257 p. Price $2.50.

This is "A Handbook of Evangelical Theology," prepared by Professor Mellenbruch of the Department of Psychology in Wittenberg College.

Vanguard of the Caravans. By Coe Hayne. Philadelphia, The Judson Press, 1931. 157 p. Price $1.00.

The life story of John Mason Peck, who preceded the caravans across the Mississippi River in 1817. He later became the leader in many pioneer movements that brought the state of Illinois to the front educationally, religiously, and socially.

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How Lincoln Prayed. By William J. Johnstone. New York, The Abingdon Press, 1931. 116 p. Price $1.00.

In this volume Dr. Johnstone brings together the authentic evidence of Mr. Lincoln's experiential prayer-life, with the hope that this book may lead to "a better understanding of his great character, and a higher appreciation of the spirit-life of our great leaders."

Worship Services for Young People. Compiled by Warren Wheeler Pickett. Boston, The Pilgrim Press, 1931. 58 p. Price $0.50.

Here are fifteen services of worship for young people—nine services for general use, five for special days and occasions, and a communion service. The book is for young people's classes, departments, or societies in the local church; community gatherings; summer conferences; college groups; and similar groups. It is also valuable for use as a source book of worship services for ministers and leaders of young people's work.

The Way of a Man With a Maid. By Clarence E. Macartney. Nashville, Tenn., Cokesbury Press, 1931. 176 p. Price $1.50.

Sunday evening sermons dealing with man's and woman's relationship to each other and based on some of the greatest texts in the Bible.

An Introduction to Child Study. By Ruth Strang. New York, The Macmillan Company, 1930. 550 p. Price $2.75.

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—O. M.

Mothers of Famous Men. By Archer Wallace. New York, Richard R. Smith, Inc., 1931. 105 p. Price $1.00.

The quiet but powerful influence of a mother is the acknowledged source of the success of many great men. Here we have true and intimate stories of the working of this power. Among the sixteen mothers in the book are those of Augustine, John Wesley, Goethe, Lincoln, and Booker T. Washington. However, the author's purpose in relating these stories is not to extol a few mothers but to pay tribute to the countless number of unselfish, devoted mothers everywhere.

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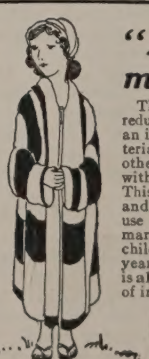

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HAND WORK

eligion in Life Adjustments. By uel Nowell Stevens. New York, The gdon Press, 1930. 147 p. Price $1.50. Dr. Stevens analyzes modern life with tress and strain causing a rapid increase ervous disorders, he finds vital religious rience an indispensable stabilizing er. He explains religion as a valuing ude and a potent factor in the integra- of personality. Prayer is interpreted as rong force in unifying and giving poise ersonality. Striking illustrations of its apeutic value are cited.

ne implications of mental hygiene for the or and the church program are suggested. treatment deals for the most part with nal persons and implies that the thera- ic value of religion suggests also its con- ctive and creative value in normal per- lity. —H. C. M.

igns of These Times. By Willard L. rry. Garden City, New York, Double- Doran & Company, Inc., 1929. 179 p. e $2.00.

he Ayer Lectureship was founded in 1928 Colgate-Rochester Divinity School for the pose of giving constructive interpretation he history and message of the Christian gion. Dr. Sperry, Dean of the Theological ool in Harvard University, was called n to inaugurate this lectureship which did with the lectures contained in this ume. *Signs of These Times.* The volume a discussion of religion in present-day erica in which the author contends for ous thoughtfulness on the following prob- s—points at which creeds and culture have e into contact: Wisdom; Attitudes; Non- operation; Individualism; Humanism; Mysticism. The material represents a er liberal Protestant point of view.

Girls Who Achieved. By Winifred and nces Kirkland. New York, Richard R. ith, Inc., 1931. 132 p. Price $1.00.

Here is another group of stories by the hors of *Girls Who Made Good.* The mphs and endeavors related in this later k are slightly different, but no less heroic. ey are the stories of girls who overcame handicaps, who achieved in spite of exceptional advantages, and who did thankless jobs. Among these "girls who achieved" are Helen Keller, Evangeline Booth, Maria Jeritza, and Grace Dodge.

Games We Like Best. By Lynn and Katherine Rohrbough. New York, Richard R. Smith, Inc., 1931. 184 p. Price $1.50.

This new book by the authors of *Handy* and *Successful Stunts* contains two hundred choice games contributed by a hundred leaders of social recreation in forty-four states and provinces. The collection includes many time-tested favorites, with a generous sprinkling of clever adaptations and new inventions.

The Sayings of Jesus. By Benjamin Willard Robinson. New York, Harper & Brothers, 1930. 277 p. Price $3.00.

Dr. Robinson approaches his subject from a scholarly viewpoint. He gives us the background for the life of Jesus and deals with the sayings of Jesus, dividing them according to their relative historical importance. The book is so arranged that it may be used for reference, yet its literary style makes it easy and enjoyable reading.

The Adventure of Faith. By Mabel Nelson Thurston. New York, Fleming H. Revell Company, 1931. 160 p. Price $1.00.

Here are some more guides to daily devotions. The titles of the chapters are such as the following: What Faith Is Not; What Faith Is; Growth of Faith; The Faith of Jesus.

A Bibliographical Guide to the History of Christianity. Edited by S. J. Case. Compiled by S. J. Case, J. T. McNeill, W. W. Sweet, W. Pauck, and M. Spinka. Chicago, The University of Chicago Press, 1931. 265 p. Price $2.50.

As indicated by the title, this book contains a classified bibliography in the field of history of Christianity. It is not intended as an exhaustive compilation, but rather as "a careful selection of representative titles." There are 2512 titles listed in the book.

The Lesson Round Table—1932. Edited by R. D. Dodge. Nashville, Tenn., Cokesbury Press, 1931. 352 p. Price $1.25.

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The Superintendent Discovers Hidden Wealth

(Continued from page 18)

course in a vague way through the informal worship service, through stories and in other ways I have tried to give a few hints about courage, but now I can bring it in a concrete way into their every-day experiences. Perhaps we will spend a month, two months, I can't tell how long, with these thoughts uppermost in our minds. Oh, I could go on all night. I have a complete list of how each question was answered, how many correct, how many checking each of the wrong answers. It will really take me years to use up all of the material this one test put into my hands."

"But don't you suppose that some of the children were frightened at the idea of a test and couldn't do their best?" asked the Guest. "I always am. And too, don't you suppose that some of those who checked the right answer might not act accordingly in a crowd?"

"Yes, I am sure the test does not give a perfect estimate. Some children no doubt knew more than the answers would make it appear, also some knew less as they may have guessed at the answer. Then of course the fact that they answered correctly does not necessarily mean they will act accordingly, but just the same I still insist I've struck gold. They certainly couldn't act in accordance with correct answers which they did not know. Then another thing, they may not have clearly understood the meaning of some of the questions, but now we can lift these questions into the realm of their experience and guide them to an understanding.

"Such a check as this put into the hands of the teachers will bring them into closer touch with the individual pupils and give them a better understanding of their needs and problems, and I insist that the revelations this test unfolded for the superintendent will keep her from being at loose ends for ideas to use in the few precious minutes alloted to her each Sunday. I can't wait to begin."

"How are you going to use the ideas you have?" asked the Guest, now leaning eagerly forward in her chair.

"That I cannot tell fully just yet. Take that first question for example. We will probably begin one Sunday by talking informally together about what we should do when we are out with a crowd and some one suggests doing something of which we do not approve. Then they will go out to watch the boys and girls with whom they are associated and see how they act under such circumstances, reporting back to the class. We may watch the papers for examples, then there will be pictures and stories of men and women who did not follow the crowd. There will be poems and hymns, and many stories to be found, or even made to meet the needs, and there will be opportunities for showing courage and other right attitudes and actions."

"But I would have no friend to give the tests for me," sighed the Guest. "I had forgotten that important fact. Then we have so little money for buying extra materials I may not be able to use them after all."

"You can easily give them yourself," answered the Superintendent promptly. "Full instructions for giving them and for scoring come with the tests. By studying these instructions carefully they will not be hard to give. As to the cost—they are worth all they cost. Do without some other materials. In fact after the tests are given you could keep your group busy for a quarter without other materials. Anyway, here's hoping you find as rich a vein of gold as I have, and that both of us may be given the wisdom to know how to use it."

Peace On Earth

(Continued from page 10)

the show to pray. He simply went to church. India f that a man of that type could understand her, and gathered at his garden parties men of all shades of fa and politics on the base of brotherhood. Oh that he h gone five years earlier! He was the creator of peace!

After the World War the World's Student Christi Federation was the first international body to restore work. It started a movement for International Stude Service to aid enemy students to go back to college a loud was the denunciation of the ultra patriotic. B among those thus helped was one young German nam Schmidt. Years afterwards he attended the annual me ing of International Student Service and on being ask why, he said he wished to show his appreciation of wh had been done. But he was there at the behest of h chief. Who was that? None other than Dr. von Stre mann the Foreign Minister of the German Reich. He h on his accession to office selected Schmidt as his confide tial adviser and secretary and thus the international spi of peacemaking entered the Foreign Office. If we wou understand the collaboration of Dr. Stresemann and Briand we must bear in mind that one man thus enrich by a student fellowship had done more than all the stat men to rebuild Europe. The task of Christian people supremely the making of men like Lord Irwin and o German friend—men who are in deed and spirit creato of peace. And the process is costly both for the make and the men who are re-made. It looks as if now, as befo this pearl is of great price and one must sell all that has of prejudice and antipathy to get it.

Who Should Be Trained?

(Continued from page 22)

In recent years there has been increasing attention giv to parents' classes in numerous communities. But t church has thus far failed to take advantage of the marv ous opportunity it has to influence life in the growing influencing those who nurture that life. Many cradle r superintendents could, with the proper support of t church, introduce helpful suggestions regarding religio nurture at the same time that everyone else is offering f advice to the young mother on how to care for her bal If, in these early years of parenthood, the parents trained up in the way they should go, they will hardly part therefrom. Church leaders may share the feeling the boy who, in his essay on parents, said, "We get c parents so late in life that it is difficult to do anything w them." But some do grow in wisdom even after they come parents, and the reward in terms of better ch training is worth the effort.

Now that the space for this article is nearly exhaust it seems best, after having named five groups which sho be trained, to bring the matter to a conclusion by sim remarking that the sum and substance of the whole mat is that *all* leaders in the church should be trained. T janitor, the ushers, the church school secretary, the pr dent of the ladies' aid, the chairman of the music co mittee—all these and all the rest have *much* to learn. the church see to it that they do learn! It is time to h done with all self-satisfied leadership which only brings cause of Christ into disrepute.